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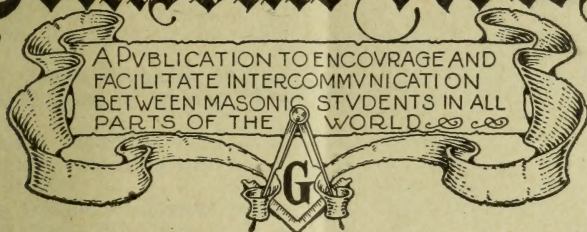
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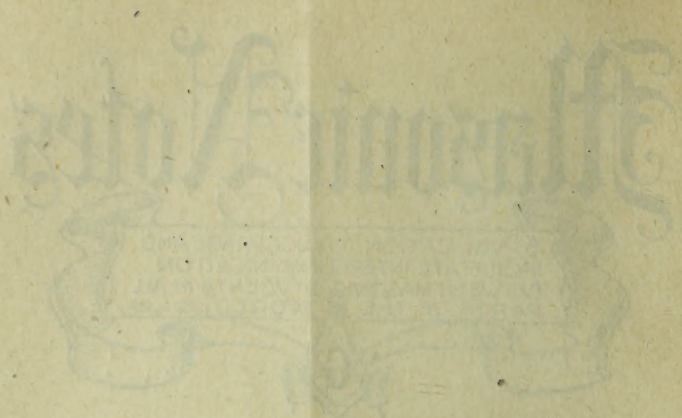
Masonic Notes



■ VOLUME I ■
1918-1919

FOR PRIVATE CIRCULATION

EDITED BY
CAPT. C. C. ADAMS, M.C., R.E.



VOLUME 1
1818-1819

FOR PRIVATE CIRCULATION

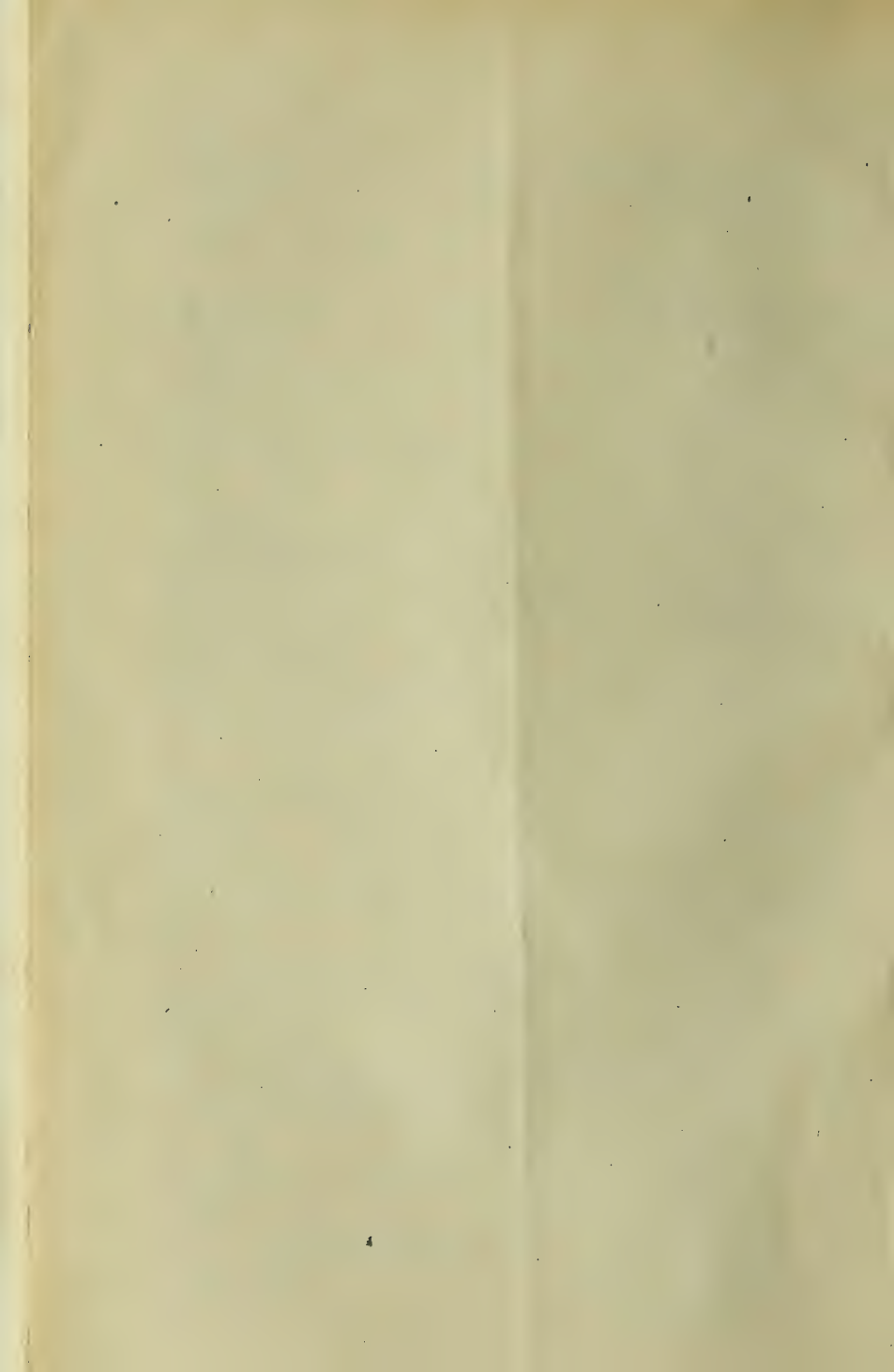
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Masonic Notes

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VOL. I., No. 1

NOVEMBER, 1918

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INTRODUCTION.

A short foreword is necessary to explain the advent of this new Masonic publication and to give the reasons which have prompted me to launch it.

In May, 1911, the late Brother E. L. Hawkins, author of "A Concise Cyclopaedia of Freemasonry," brought out a small serial in England called "Miscellanea Latomorum, or Masonic Notes and Queries," with the idea of facilitating intercommunication between Masonic students on matters of interest. Any subscriber who was looking for information on any point (not of too esoteric a nature) connected with the various Masonic degrees was at liberty to send a query to the Editor. This query was published, and so came to the notice of others who might be in the position to submit a reply, which would appear in a succeeding issue. In addition, brief notes on Masonic matters of general interest were included.

Brother Hawkins stated in his introductory letter that his object in putting forward the scheme was partly to supply a want that he thought must exist and partly to create a want that he thought ought to exist if it did not. The result was gratifying, and the publication continued until Brother Hawkins' death in April, 1913.

In August of that year, Brother F. W. Levander started a new series of the same publication, bringing out nine copies in each year, and this was continued successfully until Brother Levander died in December, 1916.

My intention is to issue this serial on the same lines, but I must make it quite clear that this is an entirely independent publication, and has no connection whatever with the former work. I feel that there is great need for a small periodical of this nature, and believe that I am in a good position to launch it into the Masonic world. Being a student of Masonic history and ritual in England for many years, I am well acquainted with Masonic work in that country, and have been brought into touch with many Masonic centres both in the Dominion and in the United States since my advent to this country in 1916.

There are a great number of small differences between the work in England and that in America, which are of particular interest at the present time, when there are so many Canadian and American Masons overseas. The bonds between the Grand Lodges of the various Allied powers have never been stronger than they are now, and a work such as this, which will bring Masons on both sides of the water into contact, cannot fail to be of interest to a great many.

I shall endeavour to get subscribers in as many countries as possible, in order to get varied views on the points which will arise.

Queries on all degrees will be welcome, provided they are not of a too esoteric nature. Notes of general interest are also invited, but in this connection I should state that the intention is to exclude all current Masonic history, as the publication of this matter is already sufficiently provided for, and I do not wish to compete with the regular Masonic press or the Transactions of any literary Lodge. The serial will also include a Sale and Exchange Column for Masonic books, etc., through which subscribers can give notice of their wants without charge. Nine copies will be issued during the year, and the subscription will be two dollars fifty cents, or ten shillings and sixpence per annum, payable in advance.

Brethren who join during the year will receive all previous numbers published in that particular year. In order to encourage Brethren to place the periodical in the hands of likely subscribers, I will send it free for one year to any brother who sends in three subscriptions; in other words, four copies will be given for the price of three.

The future of this publication depends more upon the subscribers than it does upon the editor, and I will take the opportunity of asking those who read this issue to introduce it to friends whom they think it may interest. Specimen copies will be provided on application. At the same time, I wish to thank those who are helping to introduce the publication into new spheres.

Royal Military College,
Kingston, Canada.
October, 1918.

C. C. Adams,
Captain.

All communications with regard to this periodical should be addressed to the Editor,

CAPTAIN C. C. ADAMS, M.C., R.E.,
Wellington Apartments,
Kingston, Ontario,
Canada.

QUERIES.

Queries and Replies are to be written on one side of the paper only.

The Editor reserves the right to reject any communications which in his opinion are unsuitable, or of too esoteric a nature.

Correspondents must always give their full names, but any who do not wish them to be published may give initials or pseudonyms for publication.

Any reader who sees a query which he can answer is asked to send a reply to the Editor, Capt. C. C. Adams, Wellington Apartments, Kingston, Ont., Canada.

No. 1—White Robes—Why are white robes worn by candidates for practically all degrees in the United States?

L. A.

No. 2—North-East Corner—We are told that the north-east part of the Lodge figures in our first degree ceremony owing to the habit of laying the first or foundation stone of a building in that quarter. I should like to know why the foundation stone is laid in that quarter.

S. K.

No. 3—Royal Arch Principals—In Ireland and the United States, the First Principal of a Royal Arch Chapter is J., while in England and Canada, Z. holds that position. Can anyone tell me how this difference came about?

S. K.

No. 4—Left Foot—Why is the left foot connected with Masonic circumambulations?

M. K.

No. 5—Goat—Can anyone give information as to the popular belief that the goat is connected with our Masonic ceremonies?

M. K.

No. 6—Secret Societies in the Bible—Our legends attribute the origin of at any rate part of our ceremonies to Biblical personages. Is there any actual reference in the Bible to the existence of a secret society with its own signs and methods of communication?

A. D. F.

No. 7—Stolkin—This name occurs in a number of high degrees, and I should be interested to hear the origin of it. Joabert, a name which figures in the same connection, is, I believe, a corruption of Zabud, who is mentioned in I. Kings 4, verse 5, as “the king’s friend.” Hyde.

No. 8—Slaves—Did the Lodges in the Southern States own slaves before slavery was abolished? Verum.

No. 9—Saint John—The parallel lines of Masonry in the United States refer to St. John the Baptist and St. John the Evangelist. I understand that this reference to New Testament personages was removed from the English rituals at the time when Masonry was made non-sectarian in that country. Can any Brother give me more information on this point? H. W.

No. 10—Master’s Hat—I understand that a silk hat was originally worn by the Master of a Lodge both in the British Isles and America. It has been discontinued for some time in England, but is still retained in Newstead Lodge No. 47, meeting at Nottingham. Are there any other districts where this practice is still in vogue? H. W.

No. 11—Lesser Lights—What is the origin of the Lesser Lights of our Lodges? H. W.

No. 12—Deacons’ Jewels—I believe that the Deacons wear different jewels suspended from their collars in different countries. Can any Brother give me further information on this subject? C. H.

No. 13—Past Master’s Degree—Has the degree of Past Master ever been conferred in England? S. C.

REPLIES.

No. 1—White Robes—White is a symbol of purity, and has been used for this purpose since very early times. The intention is to show that the novice, coming from the world without, has renounced the life of that world and is entering

the temple of initiation with the intention of leading the purified life. He must realize that the things that are holy are reserved for those that are holy. In other words, it is the outward and visible symbol that he is a just, upright and free man. A candidate for Roman office was clothed in a white robe or "Toga Candida," and from this we derive the word "Candidate." This white robe is not used in Canada or the British Isles, and as far as I know never has been, though I am not certain on this point. It would be interesting to hear how and when the custom was started in the United States.

Editor.

No. 4—Left Foot—This would be the natural foot with which to start, in order to circumambulate with the sun. In his book, "Signs and Symbols of Primordial Man," Dr. Albert Churchward states that in the Egyptian mythos, as recorded in the papyrus of Nesi-Amsu, at the overthrow of Apep (c.f. St. George and the Dragon, etc.) the Serpent of Evil, the left foot of the slayer was placed on the beast. For this reason the left foot is always considered lucky. It should be remembered that soldiers always step off with the left foot first.

Editor.

No. 6—Secret Societies in the Bible—I know of two references which might be taken as indications of a secret means of recognition, and there may be others. In I. Samuel 20, there are evidences of a secret code for communication between David and Jonathan. The second case is to be found in I. Kings 20, verses 32, 33. In this we see that the king of Israel says, in speaking of his prisoner Benhadad, "He is my brother," and the following verse goes on to say "the men did diligently observe whether anything would come from him, and did hastily catch it." This seems to imply that they had been instructed to look for some secret sign or word.

Editor.

No. 9—Saint John—These alterations were made under Dr. Hemming's direction at the Lodge of Reconciliation, which revised the work at the Union of the English Grand

Lodges in 1813. The name of Moses and Solomon were introduced to take the place of the former patron saints. I should like to hear which system has been adopted in other countries. The practice of installing the new officers of a lodge on St. John's day in winter is, I believe, unknown in England.

L. A.

No. 12—Deacons' Jewels—I believe that the office of deacon is a comparatively recent invention, and that in the early rituals of the 18th century there were no such functionaries. Their work was then performed by members of the Lodge who held no specific office. For this reason, we may expect the different Grand Lodges to have designed jewels along different lines. In England, both deacons wear the dove as a jewel, probably in allusion to the dove sent out by Noah, although Dr. Churchward points out in this connection that the bird represented the soul and was carried on the wands of the Egyptian priests. In Scotland, the Senior Deacon's jewel is a mallet between the Square and Compasses, while that of the Junior Deacon is a trowel in a similar position. In the United States these officers again bear the Square and Compasses, between which the Senior Deacon's jewel has a representation of the sun, and the Junior Deacon's jewel, that of the moon. I should like to learn the practice elsewhere. In this connection I might mention that in England and Canada both deacons are appointed by the Master, but in the United States the Senior Deacon is appointed by the Master and the Junior Deacon by the Senior Warden.

Editor.

No. 13—Past Master's Degree—The installation of a brother in the chair of a Craft Lodge really constitutes a degree, but apart from this, I believe that the Past Master's degree is peculiar to America. In the early days of the nineteenth century, it was by the regulations necessary to be a Past Master before being exalted to the Royal Arch. This imposed a very severe limit on the membership of Royal Arch Chapters, and the governing body in England

eventually decreed that the degree could be taken by Brethren who had been Master Masons for one month. In America, however, the difficulty was overcome by the conferring of the "Past Master's degree." This degree is the second of the series conferred by a Royal Arch Chapter, but it does not give to a brother the status which he obtains by being regularly installed as Master of a Lodge. At the present time in England it is essential for an installed Principal to be an installed Master of a Craft Lodge. Editor.

NOTES.

The Editor is making a catalogue of obsolete and obscure Masonic degrees and would welcome information on this subject.

The York Rite—This is a name for a system of degrees well known on the American continent, and which constitutes one of the alternative systems of high degrees available to the aspiring Mason. It has no claim whatever to the name, as the degrees are not those which were under the jurisdiction of the York Grand Lodge. They are all, with two exceptions (Past Master and the Red Cross) to be found in England, but there they are not organized into one continuous system, so that the name, York Rite, is almost unknown.

The following shows the order in which the degrees are taken in the United States:

Lodge.

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

These degrees are common to all Rites and Systems.

Chapter.

4. Mark Master Mason.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch.

Council.

8. Royal Master.
9. Select Master.
10. Super-Excellent Master.

Commandery.

11. Red Cross.
12. Knight Templar.
13. Knight of Malta.

The last includes the preliminary degree of the "Mediterranean Pass."

In the United States there is a Grand Commandery for each State and a Grand Encampment for the whole of the United States.

The system in Canada is practically the same, but in some provinces the degree of Past Master is omitted. Also, in the Dominion, the governing body conferring the last three degrees is entitled a Preceptory, which is also the English custom.

In Scotland the system is very similar to that described above, but the degrees themselves are somewhat different. There are three Chapter degrees, as follows:

- Mark Master Mason.
- Excellent Mason.
- Royal Arch.

The former is fully recognized by the Grand Lodge of the Symbolic degrees, and the degree of Excellent Mason

is, I understand, very similar to that of Most Excellent Master. After the Royal Arch follow:

Royal Ark Mariner.

Red Cross.

and these are followed by the Council degrees with Knight Templar and Knight of Malta to complete the system. The whole organization of these degrees, above the first three, are under the jurisdiction of the Grand Chapter.

In Ireland, I understand that the system is much the same, but in this country, the Grand Lodge of the Symbolic degrees gives no recognition to any except the first three.

In England, the organization is completely different. The Grand Lodge recognizes the Order of the Holy Royal Arch, and the Grand Lodge and the Grand Chapter work hand in hand. The Grand Chapter only governs the one degree, or perhaps I should say the Order, for it is not in the true sense of the word a degree, being the completion of the one of the former degrees of the system. In this country, every Holy Royal Arch Chapter must be attached to some Craft Lodge, and both of these bodies bear the same number on the Register.

The Grand Lodge of Mark Master Masons is a separate organization, which has jurisdiction over the degrees of Mark Master Mason and Royal Ark Mariner, these two degrees being conferred in separate lodges, the former degree being a prerequisite for the latter.

The Council degrees are usually called the Cryptic degrees in this country, and can be conferred on Royal Arch Masons who are also Mark Master Masons. The first degree to be taken is that of Most Excellent Master, the other three being in succession, as in America, Royal Master, Select Master and Super-Excellent Master.

The Knight Templar System in England is under the jurisdiction of the Great Priory, and the degrees are conferred on Master Masons who have been Royal Arch

Masons for at least one year. This governing body has jurisdiction over the two chivalric orders, Knight Templar and Knight of Malta, the degree of the "Mediterranean Pass" being a preliminary to the latter. The Order of the Temple is conferred in a Preceptory, and that of Malta in a Priory. The chapeau and frock coat are worn in meetings of the Order on the continent of America, but in the British Isles these are unknown, and the red velvet cap and white mantle take their place on all occasions.

Ancient and Accepted Scottish Rite—This system is very different to the York Rite, in that, in every country, the thirty-three degrees are the same, and the whole of the Rite is governed by a Supreme Council composed of members of the thirty-third and last degree. There is only one Supreme Council for each country except in the case of the United States, where there are two jurisdictions, a Northern and a Southern. This system, like all other Masonic high degree systems, is based on the three degrees of Craft Masonry, and the degrees are as follows:

Symbolic Lodge.

(Not usually under the jurisdiction of the Supreme Council)

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

Lodge of Perfection.

4. Secret Master, also called Secret Provost, Discreet Master and the Levitical Order of Priesthood.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge, also called Irish Master and the Priestly Order in Israel.
8. Intendant of the Buildings, or Master in Israel.

Elu or
Elect
Degrees

9. Elect of Nine, also called Nine Elected Knights, Elected Knights of Nine, First Elect, and Perfect Elect Mason.
10. Elect of Fifteen, also called Elu de Perignan, and Second Elect.
11. Sublime Elect, also called Sublime Knights Elected, Elect of Twelve, Elect of Twelve Tribes, and Prince Ameth.
12. Grand Master Architect, also called Grand Architect and Scottish Fellow Craft.
13. Royal Arch of Enoch, also called Knight of the Ninth Arch, and Royal Arch Ecossais.
14. Scotch Knight of Perfection, also called Grand Elect, Perfect and Sublime Mason (of the sacred vault of James VI. of Scotland) and Grand Scotch Chevalier of the Holy Vault.

Council of Princes of Jerusalem.

15. Knight of the Sword or of the East, also called the Babylonish Pass or Knight of the Red Cross of Babylon.
16. Prince of Jerusalem, also called Chief of Regular Lodges.

Chapter of Princes Rose Croix.

17. Knight of the East and West.
18. Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of Heredom, also called Knight of the White Eagle and Knight of the Rosy Cross of St. Andrew.

Council of Knights Kadosh.

19. Grand Pontiff, or Sublime Ecossais.
20. Venerable Grand Master.

21. Patriarch Noachite or Prussian Chevalier.
22. Prince of Libanus or the Royal Hatchet (or Axe).
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy or Scotch Trinitarian.
27. Commander of the Temple.
28. Knight of the Sun, also called Chaos Disentangled, Prince Adept and Sublime Elect of Truth.
29. Knight of St. Andrew (of Scotland).
30. Grand Elected Knight Kadosh or Knight of the Black and White Eagle.

Consistory of Sublime Princes of the Royal Secret.

31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

Supreme Council.

33. Sovereign Grand Inspector General.

Many of the additional names given above are obsolete.

In the British Isles, the title "Scottish" was dropped some years ago, and the organization is now known as the Ancient and Accepted Rite.

The groups into which the degrees are divided differ somewhat under the various Supreme Councils, but in the three jurisdictions of North America there is a great similarity. All these charter Lodges of Perfection which confer the degrees from 4-14° and in the Dominion of Canada and the Southern Jurisdiction of the U. S. A. Chapters of Princes Rose Croix are chartered with authority over 15-18°. In the Northern Jurisdiction, however, there are Councils of Princes of Jerusalem for 15-16° and the Chapters of Princes Rose Croix only have authority over

17-18°. In Canada and the Northern Jurisdiction, the Consistories of Sublime Princes of the Royal Secret govern 19-32°, but in the Southern Jurisdiction there are Councils of Knights Kadosh for 19-30°, and Consistories for 31-32°. I should state that in Canada, only one Consistory is allowed for each province, and a time limit is imposed on candidates taking the degrees from 30-32°.

In all countries members for the thirty-third and last degree are selected by the Supreme Council. In America each Supreme Council is composed of thirty-three members, who are known as "active" members of the thirty-third degree. In addition there are a large number of "honorary" members of the last degree.

The Supreme Councils of the British Isles have a very different system. The only bodies chartered are Chapters of Prince Rose Croix. These Chapters have authority to confer 4-17° in a short form and 18 in full. All degrees above 18° are conferred by the Supreme Council, who make their own selections. The 19-29° are conferred in short form and the four higher degrees are given at length. There is no limit to the number of members of 30° under these Councils, but a candidate for this degree must have been three years in the Order and be installed Most Wise Sovereign of a Rose Croix Chapter.. The members of the higher degrees are, however, very limited. There are in England only 99 members of 31° and 63 members of 32. The number of members of 33° is thirty-three, and of these, nine form the Supreme Council. The arrangement is similar in Scotland and Ireland. There are no Consistories in these countries.

In this connection, I should mention the Royal Order of Scotland, which is not connected with the system, but at the same time works hand in hand with it in some countries. The Royal Order has its headquarters in Edinburgh, and the King of Scotland is hereditary Grand Mas-

ter. It is organized in Provinces, and has jurisdiction over the following degrees:

The Order of Heredom.

· Knight of the Rosy Cross.

These degrees are quite distinct from the eighteenth degree of the Ancient and Accepted Scottish Rite. The rituals are in verse and the degrees are explanatory of the three Symbolic degrees of the Craft.

In Scotland, a candidate for the eighteenth degree of the Ancient and Accepted Rite must be a member of the Royal Order, but in other countries some of the degrees of the Rite are often essential to a candidate for the Royal Order of Scotland. For example, in the Metropolitan Province of England, 30° is necessary, and in America the qualification is 32°.

Note.—The Editor will be pleased to receive any further information on the subject of the two systems dealt with above.

WANTED AND FOR SALE.

Brief notices for subscribers will be inserted free of charge.

WANTED.

By the Editor—Old Masonic jewels and aprons.

FOR SALE.

By the Editor—The Symbolism of Freemasonry, by A. G. Mackey; Signs and Symbols, by Dr. George Oliver.

Masonic Notes

VOL. I.

DECEMBER, 1918

No. 2

THE MASONIC RELATION BETWEEN SPIRIT AND MATTER.

Being an extract from an address given by the Editor.

BRETHREN, this short address is intended to suggest lines along which you can work for yourselves in developing and understanding the true meaning of some of our more important symbols. It only covers a very small portion of the ground for research along these lines which is accessible to the Master Mason.

I shall refer to symbols in all the three degrees of Craft Masonry, but those who have explored further will be enabled to follow some of my analogies into those realms which lie beyond the pale of the Symbolic Lodge.

It is open to question whether a number of our symbols such as "the Point within the Circle" or the knocks in the different degrees have any hidden meaning beyond that which is given in our Rituals, but this is a question which every Brother must decide for himself. We have ready access to little further explanation outside the Rituals and Lectures, but it is possible that the Brethren who put our Ceremonies into their present form did know more than we often give them credit for, and purposely concealed real truths in this way. We must remember that in the Middle Ages a great deal of hidden knowledge in Europe was in the hands of Alchemists and Rosicrucians, and the relations which such men had with the Craft was probably of an intimate nature. Hence, it is at any rate possible that there are the hidden meanings which I have indicated, and under the circumstances, I think you will agree that it is our duty

to think these things out for ourselves, and then each individual must form his own opinion as to whether anything significant has been discovered or not.

My present object is to follow the hidden teachings of Masonic symbols so far as they concern the relations between Spirit and Matter, that is to say, God and man.

In almost every religion of importance which the world has known, the Deity has had a threefold aspect and has been worshipped as a Trinity. We all know the Christian Trinity, and I may mention that the Hindoos have the Trinity of Brahma, Shiva and Vishnu, the ancient Egyptians had the Trinity of Osiris, Isis and Horus. The Scandinavians worshipped Odin, the Almighty Father, Frea his wife, and Thor, the Son, the Mediator. In the Middle Ages, even the Kabalists, who were Jews, worshipped Jehovah under the aspect of Abba, the Almighty Father, Aima, the Great Mother, and the Son, the Mediator, the "Lesser Countenance." From this, it requires no stretch of imagination to see why the Deity has at all times been represented by the number 3 and the symbol of the triangle which has been found in nearly every part of the world.

Now let us consider Matter. If you ask a chemist of to-day how many different essential varieties of matter there are, he will probably say that all matter is composed of elemental particles or atoms, and that the number of known elements is between 80 and 90. If you had asked this same question 400 years ago you would very likely have received the reply that all matter is composed of the four elements of earth, air, fire and water in different proportions. That is what the ancients generally believed, and consequently we find that alchemists and mediaeval scientists represented material bodies by the number 4 and the Greek Cross of 4 equal arms, or more commonly, the Square.

Thus we have the symbol of 3 to represent Spirit, and 4 to represent matter. Everything is included under one

or other of these headings, so that the total of these, or 7, is called the number of completion or perfection. Our Lectures say that 7 Masons make a Lodge perfect, and now I think you know why. Remember, too, that the seventh day was the perfection of creation when God rested after He had made the heaven and the earth, and that every seventh year the Jews had a year of rest, and every seven times seven years, a year of Jubilee (Leviticus, 25). Further, in the Revelations of St. John the Divine, we read of the Book with the Seven Seals which could be opened only by the perfect initiate.

Now, this division of the perfect number 7 into two parts, 3 to symbolize Spirit and 4 to symbolize Matter, has one or two rather significant analogies. In the Christian Church there are, properly speaking, 7 Sacraments, although some of these have fallen into disuse. There are 3 greater Sacraments corresponding to the Divine Trinity:—

Marriage, ordained in Paradise by God the Father,

The Eucharist, instituted by God the Son; bread for the substance or body, wine for the spirit.

Baptism, instituted by God the Holy Spirit by water at the outer ceremony, by fire at the inner or confirmation ceremony.

And 4 lesser Sacraments instituted by the Church on earth:—

Ordeal, Unction, Penance and Holy Orders.

These date from the early Christian Church, and were probably all in use when our Rituals began to take their present shape. The 7 Ceremonial Officers of this early Church are equally significant; there were three greater Officers who were in Holy Orders: the Priest, Deacon and Sub-Deacon, and four lesser officers, the Acolyte and Thuri-

fer, who were the messengers of the Church, the Exorcist, whose duty was to keep out unclean Spirits, and lastly, the Doorkeeper.

Still more significant from our own point of view are the 7 Officers required to work Ceremonies in a Craft Lodge. There are 3 Principal Officers, symbolizing the Spirit, namely, the Master and the two Wardens; you will note that these three are raised above the floor of the Lodge. The 4 lesser Officers are, of course, the Senior Deacon and the Junior Deacon, the Inner Guard and the Tyler. These correspond very nearly with the lesser Officers of the Church which I spoke of a few moments ago. The Deacons are the messengers of the Lodge, and correspond to the Acolyte and Thurifer; the duty of the Inner Guard is to keep outside the door of the Lodge that which should not enter it; this corresponds to the duty of the Exorcist who keeps out unclean spirits, and I think the analogy between the Doorkeeper and the Tyler is an obvious one.

Another interesting point in these analogies is the dismissal of the assembled worshippers. This was performed by the Deacon of the Church, the corresponding officer to our Senior Warden, who pronounced the words, "Ite missa est" as the license to depart.

Now I wish to turn for a moment to the three degrees of our system. The First Degree is the degree of birth and for the present need not be considered further. The Second Degree is the degree of life in the **Material** world, the degree in which a man is taught to think and work, the degree of the Craftsman and matter. The chief working tool of this degree is the Square, which symbolizes stability, and is fitly an emblem of things material as contrasted to those which are spiritual and eternal. Also, in ancient times the earth was believed to be square.

On the other hand, the Third Degree is the degree of the **Spirit**. It teaches man the relation between himself

and his Creator, and how he must face death that he may rise to life eternal. The Compasses are the chief working tool of this degree, and by their revolution are the very antithesis of the stability and matter which are represented by the Square. In former times, the heavens were believed to be a dome or sphere, and the Compasses would be the correct implement for their representation. We are told in our Lectures that the Square is the emblem of the Craft in general, while the Compasses are restricted to the Grand Master. From another standpoint, I think we can fairly say that the Square is the emblem of Man or Matter, while the Compasses may be referred to God, the Grand Master of Heaven and Earth.

I will quote to you what Albert Pike has to say on the subject in his "Morals and Dogma."

"The Square is a right angle formed by two right lines. It is adapted only to a plane surface, and belongs only to geometry, earth measurement, that trigonometry which deals only with the earth, which the ancients supposed to be a plane. The Compass describes circles and deals with spherical trigonometry, the science of the spheres and heavens. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul."

Now, I want you to consider the Square and Compasses as two of the Greater Lights, and their relative positions during the different ceremonies. The First Degree is the most essentially material degree; it teaches us to subjugate our passions and to cultivate the virtues which will enable us to lead a pure life. This life does not, however, come in the First Degree, and the Spirit of God is concealed under the material body of man. In the Second Degree the Craftsman is leading the purer life inculcated by the teachings of the former degree, and is learning to use his mind as well as his body. To complete the chain of

thought, we are taught in the Third Degree to contemplate the future state, and to learn the relation between man and his Creator; when this lesson has been learned, the Spirit has completely conquered matter, and the Compasses of the Spirit have obtained complete mastery over the Square of matter.

The Orders of Architecture also have a lesson to teach with regard to this same subject. If we measure the heights of the various portions of the columns, we find that the base measures 4 units, the shaft 12, and the capital 3. 4 is the number of the physical or material world, 3 is the number of the spiritual or heavenly world, and 12 you will have no difficulty in recognizing as the number of the Craftsman or working Mason. The number 12 being the product of the material and spiritual numbers, fitly represents the man striving from the one to reach the other, the man who is no more an apprentice, but has not yet arrived at the sublime degree of a Master Mason. Further, in the Irish and American rituals, 12 is the number of the Fellow-Crafts who set out to search for the Master, the symbol of the Spiritual. But little further explanation is needed. The base of the column is the physical life, solid, material, and unadorned; the capital is the realm of the Spirit, the goal or man's efforts, beautiful and heavenly, and reaching to the throne of God himself. The shaft is Jacob's ladder; it reaches from earth to heaven, and is the path by which man, the Craftsman, leaves the material to ascend to the spiritual, that he may reign as the stars for ever and ever.

Up to this point, there is one part of man which I have not mentioned, namely, the soul. The soul is that in man which gives him his individuality, and was the gift of God to man in order that he might have free will. Some people are of opinion that the soul does not exist as a separate entity, and that it is only another aspect of the Divine Spirit, but that is a question for discussion outside the Masonic Lodge. For our present purpose, we may consider the

soul as a form of creation which is more spiritual than the body of man, and more material than the Divine Spirit which is within him. Man, then, is composed of three essential parts, body, soul and spirit, and these are represented in Masonic symbolism by the numbers 3, 5 and 7 respectively, the latter representing, as before, the number of perfection or completion. These numbers occur several times in our Ceremonies. We are told that 3 rule a Lodge, 5 hold a Lodge, and 7 make it perfect, 7 being the perfect number. There are other connections in which these numbers appear in series, which will be obvious to the Master Mason.

I have only lightly touched on a very extensive subject, but if you work on these lines, you will convince yourselves, if you are not already convinced, that the compilers of our Ritual had in mind not only the secrets of a house-building fraternity, but the whole mystical experience, the return of man to his Creator.

QUERIES.

Queries and Replies are to be written on one side of the paper only.

Correspondents must always give their full names, but any who do not wish them to be published may give initials or pseudonyms for publication.

Any reader who sees a query which he can answer is asked to send a reply to the Editor, Capt. C. C. Adams, Wellington Apartments, Kingston, Ont., Canada.

No. 14—Worshipful—What is the origin of the title "Worshipful" as applied to the Master of a Lodge? S. K.

No. 15—The Slate—In Kingston Lodge of Perfection, the practice exists of posting the names of prospective candidates on a slate, or in a book, which is left in the ante-

room of the Lodge. The name is required to remain thereon or therein for a period of one month before the candidate is given a petition; during this month any member of the Lodge is free to erase the name, in which case the candidate receives no petition. I cannot find anything covering this practice in the Statutes and Regulations of the Supreme Council for the Dominion of Canada. Is this a local practice, or is it followed throughout Scottish Rite jurisdictions in England, Canada and the United States?

W. A. Bearance.

No. 16—Seven Stars—In the Lecture of the First Degree, mention is made of the Sun, the Moon and the Seven Stars. Can any Brother give a good reason for the number seven in this case? I believe that in former times the “seven stars” was often an expression to designate the seven planets of the astrologers, but these seven planets included the Sun and the Moon, which in this particular case are mentioned separately.

L. A.

No. 17—Point Within a Circle—Can any Brother give me more information with regard to this important symbol, than is given in our Lectures and Rituals?

H. W.

No. 18—Side Degrees—Can any Brother give me information, historical or otherwise, with regard to the following two side degrees which are found in the United States: “The Order of Rameses” and “The Tall Cedars of Lebanon?”

C. N. P.

No. 19—Jacob’s Ladder—How many steps should there be in the representation of Jacob’s Ladder?

C. H.

No. 20—Scottish—Why has the Ancient and Accepted Scottish Rite got that title? I believe that a number of the older, so-called high degrees, which are now obsolete, were said to be Scottish.

C. H.

No. 21—Lodge—I should like to hear the real derivation of the word “Lodge.”

S. C.

No. 22—Pedestal—Why is the stand in front of each of the Principal Officers, called the Pedestal? As, according to the English custom, the Altar is in front of the Master of the Lodge, the word Pedestal is usually employed in that country instead of Altar. S. C.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 2—N. E. Corner (4)—It is in the north-east that the sun rises, so that would be the natural point to begin the labours of building, in a Fraternity in which the sun, as a symbol, plays an important part. There is, I believe, an old tradition which asserts that the earth was created when the sun rose in the Zodiacal sign of Leo, or the North-East. Also, we should remember that the Apprentice is no longer one of the profane, but has not arrived at the complete knowledge of the mysteries of our Order. He is therefore placed between the North of spiritual darkness and the East of complete illumination and knowledge. H. W.

No. 5—Goat (4)—In England, it was the custom many years ago, for each hostel or inn to bear a text as its sign. A common text used in this way was "God encompasseth us," and it is very likely that in time this became corrupted to the "Goat and Compasses", a sign used by many country inns in England at the present day. The knowledge that the compasses were an emblem of the Craft may have led the profane to the belief that the goat also figured in our ceremonies. In this connection it is interesting to consider the sun worship of former ages, when the sun was supposed to be killed at the end of the year, to rise again in the spring. The end of the year is actually when the sun is in Capricornus, the Zodiacal Sign of the Goat. It is then that the Word is lost, and the Sun God, the Master, is killed.

The re-birth of the sun at the vernal equinox is under the Sign of Aries, and here we have the lamb of Christian Masonry, symbolizing the resurrection. Editor.

No. 12—Deacon's Jewels (5)—With reference to the reply on page 7, Vol. I., in the Grand Lodge of the State of New York, all appointive officers are appointed by the Master, and they are: Senior Deacon, Junior Deacon, Chaplain, Marshall, Senior Steward, Junior Steward, and in those lodges which have them, Senior and Junior Masters of Ceremonies. D. D. Berolzheimer.

No. 14—Worshipful. (23)—This title may have been copied from that held by the civil authorities of mayor and magistrate. It seems more likely, however, in my opinion, to have been taken from the Guilds and City Companies of England, and may be a legacy from our Operative predecessors. Some years before the formation of our first Grand Lodge, the City Companies adopted this title, and we find the Worshipful Company of Masons, the Worshipful Company of Grocers, and so on. The title is not mentioned in any of the older manuscripts, and there is reason to believe that it was introduced early in the eighteenth century. In his Constitutions of 1723, Anderson uses the word "worship" as applied to the Grand Master.

Editor.

No. 17—Point Within a Circle (24)—This symbol is a very ancient one, and its origin is obscure. Dr. G. Oliver in his "Signs and Symbols" believes that it is phallic, the point representing the male principle and the circle, the female, or mother principle of nature. Thus, the two combined would symbolize the principle of fecundity. This is very likely the origin, and the above belief is strengthened when we remember that from very early times this same symbol has been used to represent the sun, the vitalizing and light-giving centre of our universe. It is a symbol found in

Egyptian hieroglyphics to depict Ra, the Sun God, and has been used down to the present day in all astrological and occult work.

An alternative meaning for the symbol is, that it depicts the Sun surrounded by the Universe. Here, the point is the Sun or male principle giving life to, or impregnating the Circle or Universe, the female principle, which surrounds it. Dr. Albert G. Mackey in his encyclopaedia, points out that the Master and Wardens in their several positions represent the Sun, while the Lodge is a Symbol of the Universe. Thus, the Point within a Circle is precisely the same thing under a different form as the Master and Wardens in a Lodge at work.

Dr. Albert Churchward in his "Signs and Symbols of Primordial Man", believes that the circle is a symbol of the seven stars of the Little Bear moving round the Pole Star, but I do not think that there is much real evidence to support this theory.

The origin of the two parallel lines has provoked much discussion. Albert Pike in his "Morals and Dogma" states that they may refer to the tropics of Cancer and Capricorn about the world. Another theory gives them a Kabalistic origin, and in this case they would represent the Pillars of Mercy and Severity on the Tree of Life; the emblem of the Point within a Circle would then represent the Sephira Tiphareth, or Beauty, which is in the Centre of the Tree of Life, even as the Sun is at the centre of the Solar system. Yet another theory has been propounded, namely, that the complete symbol is a representation of the solar system with the sun at its centre, the two parallel lines representing the axes of the earth at the two solstices, midsummer and midwinter. In this connection, it is interesting to note that the English rituals used to, and the American rituals still do, refer the parallel lines to the two Saints John, and that the days on which we commemorate these Saints fall very near to midsummer and midwinter. .

In the Editorial of "The Builder" of September, 1918, Brother R. I. Clegg brings forward a suggestion with regard to the origin of this important symbol which is very significant. He states that two bearded figures standing by a sphere or circle, surmounted by a dove is by no means a rare mediaeval representation of the Trinity: The Father, Son and the Holy Ghost. In Volume I of "Christian Iconography, or History of Christian Art in the Middle Ages," an English translation from the French of M. Didron, published in London in 1851, there is an illustration intended to represent the Christian Trinity. There are two bearded figures, and between them a circle or sphere, above which is a dove with outstretched wings, and the wings of this dove resemble an open book. It seems very possible that this, or a similar illustration may have been the original of our now familiar symbolical drawing.

Editor.

No. 19—Jacob's Ladder (24)—In the earlier representations of this, there are but three steps referring to the three Theological virtues, Faith, Hope, Charity. Dr. A. Mackey states that there should be seven steps, the lower four of which are referred to the Cardinal virtues, Temperance, Fortitude, Prudence and Justice, while the upper three represent the Theological virtues. We are now told in the lecture that there are many rounds, but the three principal ones are denominated Faith, Hope and Charity.

L. A.

NOTES.

Women Freemasons—Either by accident or design there are some cases in which women have been admitted to the Craft. The following is a concise list of the cases of those claiming such admittance, together with the circumstances.

Hon. Elizabeth St. Leger, afterwards Mrs. Aldworth. Between 1710-1713, her father, Viscount Doneraile, was

holding a Lodge in his home at Doneraile Court, Co. Cork, Ireland. Miss St. Leger determined to watch the proceedings from an adjoining room, and to this end removed a brick from the partition between the rooms. She was thus enabled to witness the ceremonies of the first and second degrees. Apparently, what she saw disturbed her, and she endeavored to escape, but was caught by the Tyler of the Lodge. She was thereupon initiated, and later was admitted to the Second Degree. Another account of the proceeding states that after she was married in 1713, Mrs. Aldworth hid in a clock in the Lodge room of an inn at Cork, and was thus enabled to witness the ceremonies. According to some, Mrs. Aldworth later presided as Master of the Lodge.

Mrs. Beaton. This woman, in the latter half of the eighteenth century concealed herself in the wainscotting of a Lodge room, from which point she learned the secrets of Freemasonry. She was a native of Wales, but lived and died in Norwich, England.

Mrs. Bell. Initiated in January, 1769. She lived at the Crown Inn, near Newgate.

Mrs. Havard. According to tradition, this woman was initiated in 1770 in Palladian Lodge No. 120, at Hereford. The books of the Lodge, however, have no record of this event.

Chevalier D'Eon de Beaumont. At the end of the eighteenth century, D'Eon was initiated in La Loge de L'Immortalité, a French Lodge working in London under the English constitution. Throughout his life, doubts were often expressed as to his sex, and some time after his initiation the Chevalier admitted that "he" was a woman.

Isabella Scoon. Initiated in Melrose Lodge No. 1.

Lady Morgan. In January, 1819, she was initiated into the Order of the Dames Ecossaises, in Paris, which had

no connection with regular Freemasonry. This lady, however, in her diary, published some years later, claimed to have been regularly initiated.

Helene, Countess Hadik Barkoczy. This woman was initiated in 1875 in Lodge Egyenloseg, in Unghvar, under the Grand Orient of Hungary.

Miss Catherine Sweet, afterwards Mrs. Babington. In the middle of the nineteenth century, this woman is said to have concealed herself on several occasions in a pulpit, in the corner of a Lodge room in Kentucky. In this way she witnessed Masonic ceremonies, but was at last discovered and obligated as a regular Mason.

Captain Jack. This woman claims to have been initiated in New York State during the civil war, together with seventy other women. She now keeps a small curiosity shop between Manitou and Colorado Springs.

Maria Desraimes. She was initiated on January 14th, 1882, in a Lodge called Les Libres Penseurs at Pecq, France. This Lodge was under the obedience of La Grande Loge Symbolique de France, which had been formed by the revolution of some Chapters under the French Supreme Council. This woman was concerned about ten years later in the formation of an androgynous body from which developed the so-called Co-Masonry.

The following Lodges are said to have admitted women:

A Lodge under the auspices of Lodge Sincerité, of Klattau, Bohemia. This was formed towards the end of the eighteenth century for admitting women only.

Lodge No. 27, Mexico.

A Lodge in Majorca.

A Lodge at the Angel, Southwark, England.

C. Loge C. at Mrs. Maynard's, Longacre, London.

Ancient and Accepted Scottish Rite—The degrees from the fourth to the fourteenth are known as the Ineffable degrees, and are so called because they teach the contemplation of the Ineffable Name of God.

In Ireland, members of the eighteenth degree are called Prince Masons, and in that country, the degree is governed by the Grand Chapter of Prince Masons.

In the Southern Jurisdiction of the United States, the Court of Honour is established as a means of rewarding those who have done good work in the Rite. There are two grades, namely, Knight Commander of the Court of Honour, and Grand Cross of the Court of Honour, and these are conferred on deserving Brethren of the thirty-second and thirty-third degrees without ceremonial. Those who attain the rank of Grand Cross of the Court of Honour are thereafter exempted from the payment of dues. To be eligible for the rank of Knight Commander, a Brother must have been a member of the thirty-second degree for at least two years, and no Brother can attain to the thirty-third degree unless he has been a Knight Commander for at least two years.

One of the characteristics of the Ancient and Accepted Scottish Rite, is that its members should, under some jurisdictions, wear a characteristic gold Ring on the finger. In Canada members of the fourteenth degree wear a flat band on the third finger of the left hand. On this is engraved a triangle, or delta, containing the Hebrew letter yod. Under this jurisdiction, the ring for the thirty-third degree is triple, like three small rings side by side, having on it the delta with the numerals 33 in the centre. This is worn on the little finger of the right hand. In the Southern Jurisdiction of the U. S. A. members of the fourteenth degree wear a flat band on the third finger of the right hand, while in the Northern Jurisdiction it is worn on the same finger of the

left hand. Under both of these Jurisdictions, members of the thirty-third degree wear a triple ring on the little finger of the right hand. No device or engraving on the outside of the ring is allowed in the United States Jurisdictions. In the British Isles, the only distinctive ring worn by members of the Rite is a plain double ring like two small rings side by side. This is worn by members of the thirty-third degree on the third finger of the left hand.

The Royal Order of Scotland—The headquarters of this Order are in Edinburgh, Scotland, and there are Provincial Grand Lodges in most of the English-speaking countries. Chapters of the Order confer the first degree, or Order of Heredom, but the second degree or Knighthood of the Rosy Cross can only be conferred by the Grand Lodge of the Order, or by Provincial Grand Lodges. The King of Scotland is hereditary Grand Master, and a vacant seat is kept for him at all meetings of the Order.

WANTED AND FOR SALE.

Brief notices for subscribers will be inserted free of charge.

WANTED.

By D. D. Berolzheimer, 17 Battery Place, New York, N.Y.—All publications of the Grand Lodge, Free and Accepted Masons, State of New York, prior to 1840, including Transactions, Constitutions, etc.

By the Editor—Old Masonic jewels and aprons.

FOR SALE.

By the Editor—The Symbolism of Freemasonry, by Albert G. Mackey, M.D., New York, 1908; The Key of Solomon the King, translated from the MSS. by S. L. Macgregor Mathers, London, 1909; Le Mystère de la Croix, London, 1859.

Masonic Notes

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No. 3

THE HUMAN TEMPLE.

*A Paper read before Metropolitan Lodge No. 1, Ark Masons,
New York City, by G. W. Plummer.*

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Officers of the Lodge.*

IN nearly every Degree of Freemasonry we find allusions to a "House **not** made with **hands**, eternal in the Heavens." In the same Degrees we are presented with "Working Tools," of artisan crafts, which we are taught to employ for the more noble and glorious purpose of preparing our **minds** as living stones, adapted for the Master's use, in the construction of the spiritual Temple, "not made with hands."

This is surely a lofty ideal to place before the newly made initiate of the Fraternity, but perhaps it would be productive of results more satisfactory to the Craft, and certainly more profitable to the Craftsmen, if each were instructed more definitely as to the nature and actual identity of the Temple to which such frequent allusion is made.

Like the Christian Church, however, Masonry, as the Custos of the Lesser Mysteries, long since bartered its privilege of teaching the great truths profoundly concealed in the mystic and esoteric interpretation of its ceremonial, just as the Church exchanged the Divine Power of Thaumaturgy for political favor and prestige.

As long as Freemasonry continues to teach as truth the fable of the material magnificence of the Temple reputed to have been built by Solomon, just so long will its initiates remain the blind children of a blind mother. We accuse

the Church of being a stumbling block in the pathway of advancing science and philosophy, and yet, what shall we say of an ethical organization of worldwide extent, embracing in its membership notable scientists and archaeologists, yet stubbornly clinging to a worn-out and altogether untenable tradition which at best it certainly fails completely to understand at the present day.

We are informed that after David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within his borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

Most assuredly, the wisdom referred to **has** astonished and amazed the world. Reflect, brethren, 80,000 workmen labored unceasingly, under the aid and guidance of three powerful Kings, with armies of assistants and laborers at their disposal, for more than seven years, to produce a little building 108 feet 5 inches long, 36 feet 5 inches wide, and 54 feet high. And so spacious was it and magnificent withal, and constructed by so many celebrated architects, that although the rough dwellings of American troglodytes and the Cave Dwellings of Homo Sapiens of 50,000 years ago, together with the Pyramids and other imposing monuments of antiquity still survive in excellent preservation, we are ingenuously informed that the spacious and magnificent Temple of Solomon escaped not the ravages of barbarous force.

Masonic scholars, many of them Craftsmen of repute, have attempted to read into the Hiramite and Solomonic legends and traditions, various other motifs based upon History, Tradition and Mythos, but to the student unprejudiced by conventional hypotheses and acceptances, it will be apparent that truly **no** Temple made by hands can ever meet the ethical and esoteric requirements.

And it will also be just as obvious that upon this one point, the **real** Temple,—truly made without sound of hammer or other instrument—positively **not** made with hands,—Masonry is silent. Brethren, if you will accept it, the building of the only **true** Temple in the **only true sense** is the building of the Temple of the Soul and the Spirit, the **Human Body**.

It may be objected here, that this is already admitted and asserted by the Craft. True. But if such is the case, why seek to perpetuate a fable which, in the light of archaeological knowledge of conditions extant in Palestine at the time ascribed to the Solomonic Temple is even worse than ridiculous, and very evidently an original cultus enhanced by the accretions resulting from over enthusiastic imaginations during succeeding years, far beyond the intent of the primal concept? Why fail to teach,—to study,—and to understand just **how** and **why** the Human Body is the Temple of the Soul?

Strangest of many strange conditions brought about by the passing of Time, the real truth of the Human Temple while veiled in all the allegory and symbolism of Freemasonry is the least emphasized therein.

Notwithstanding, this profound truth is the central point upon which the Doctrine and Dogma of all the religions of the World depend. The Holy Bible, Old and New Testaments alike, is an exegesis in allegory, simile, parable and prophecy, of the Human Temple, and this fact, it will be our purpose in this monograph to demonstrate. The same great truth has been expressed in the architecture, plan and elevation of the religious edifices of the world from the very beginning of human history, as witnessed by the Temples of the Nile, even to the stone forestry of Gothic architecture of the Cathedral Age.

Since Masonry, the offspring, fails us in our search for the true exegesis, we must turn to Rosicrucianism, the par-

ent, that strange cultus with so many ramifications closely interwoven with the esoteric doctrinalia of all great world religious and arcane societies, for enlightenment.

In this age-old Brotherhood, we trace the journey of Virgin Spirit down through myriad involutionary forms, until each original spark of the Divine Flame has become a true **Ego**, individualized, and self-conscious.

Through many changes, transformations and transmutations, it has learned to operate in mineral, vegetable and animal structures and vehicles, and now requires a specialized vehicle with which to contact the exterior, mundane, or material world through definite channels of perception, whereby exterior impacts and vibrations can be transmuted into consciousness.

Long before a human foetus has been developed in the maternal womb, the Ego has gathered to itself in the spiritual planes of being, the material, and fashioned the astral archetypal form around which the future physical body which is to be its home while functioning in the Physical World, is precipitated, crystallized, and built.

And just as it has through countless processes of change, transmutation, and so-called death, arrived at the human stage of existence, so it will continue through several more changes, deaths or transmutations, in order to build each time more perfectly the earthly Temple, in each succeeding incarnation, until from a state of aboriginal savagery it arrives at the cultural status of the present day.

Thus the Human Temple in very truth is **not** made with **hands**, neither is the sound of any hammer or other instrument heard in the building thereof, and in spite of passing millenia it **is** eternal in the Heavens, for the visible physical structure is but the impermanent reflection or crystallization of the true, permanent archetype, which is the **real creation** in the spiritual Heavens beyond, where the

models or archetypes of all that ever has been, or **is now**, remain imperishably in Akashic preservation.

On examination of the religious architecture of all nations and times, we find one prominent feature in common, —the trinitarian or threefold arrange.

Thus, the Egyptian Temple had its Outer Court or Court of the People; its Middle Chamber or Hypostyle Hall, and its Sanctum Sanctorum or Holy of Holies, into which none but the Hierophant entered.

The Greek Temple had its Pro-Naos or Outer Court; the Naos or Cella, or Middle Chamber, and the Sanctuary or Holy of Holies, containing the shrine or statue of the God or Goddess.

The Hebraic Temple had its Outer Court or Place of the People; the Middle Chamber or Holy Place, and the Sanctum Sanctorum or Holy of Holies, to which similar reverence was paid by the High Priest, and which arrangement was quite evidently based upon traditions and ideas brought over from the former captivity in Egypt. The Temple as rebuilt by Herod kept the same general arrangement, with the addition of Courts for men and women, and the Gentiles.

The Pyramid has its Unfinished Chamber on the Ground Floor; its Middle or "Queen's Chamber," and the Sanctum Sanctorum or "King's Chamber," although no King has ever been found there.

The Gothic Cathedrals and Minsters, besides being cruciform in plan, which is simply the Cosmic Man under the Sign of the Cosmic Cross, have the Nave, or Place of the People; the Choir or Chancel, for the singers and minor clergy, and corresponding to the Holy Place or Middle Chamber; and the Sanctuary or Holy of Holies, into which only the highest ecclesiastical dignitaries and the Celebrant

and assistants at the Altar enter. And on the Altar will be found the Tabernacle, or Ark of Salvation, in which is the Sacred Host, of which the Shewbread of the ancient Temples was the prototype.

Let us co-relate these ideas and associate them with the facts regarding the Human Temple as given in the Greatest of our Three Great Lights.

First, in 1 Cor. iii., 16, it is written, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" And in the 17th verse it is written, "If any man defileth the Temple of God, him shall God destroy; for the Temple of God is holy, **which Temple ye are.**"

The early Tabernacle in the Wilderness symbolized the Human Body in its earlier forms of evolution, termed by Rosicrucians "nascent Man," and represented the human corpus without head or limbs, shewing that the eternal Spirit is within when the Ego is fully indrawn, even in the embryotic forms of life, although head and limbs have not yet appeared in the scheme of ultimate development.

The later Temple in Jerusalem and all the greater Temples which succeeded prototypic forms in all the world religions, symbolized the full grown and fully developed Homo. For exact details paralleling the biblical description, the student is referred to the Historian Josephus in his "Antiquities," Book 3, Ch. vi., Sec. 4, and Book 8, Ch. iii., Sec. 2.

The Human Torso is divided into three principal sections or divisions:

1. Thorax.
2. Abdomen.
3. Pelvis.

These co-relate with the details previously given, as follows:

1. The Pelvis is the Ground Floor, or Porch of the Temple.
2. The Abdomen is the Middle Chamber, or Holy Place.
3. The Thorax is the Sanctum Sanctorum, or Holy of Holies.

The Thorax further symbolizes Heaven, including the vital organs, heart and lungs, and occupies one-third of the torso above the Pelvis.

The Abdomen symbolizes Earth, and occupies about two-thirds of the torso above the Pelvis.

The Pelvis symbolizes the Underworld, Hell, Sheol, Hades, and the Pit.

The Temple of Solomon and all the ancient Temples were accurately oriented. So too, in the Human Temple, the Head represents the East, and in ancient formularies was always buried or laid on funeral pyre in that orientation. The right side becomes north, and on the north side of the Thorax we find no vital organ outside the right lung, thereby symbolizing at the same time the Masonic idea of the North as a place "of darkness." The Left side is the South, and in a way symbolizes the sun at meridian, and from the centre of the Thorax inclining to the left is the heart, the most vital of all the organs and the seat of dynamic and mechanical power. Last of all, and terminating the body are the feet, symbolizing the West.

It will be noted that three principal chambers are found within the Thorax itself, of which the Heart is chief. St. Paul tells us of being caught up into the Third Heaven. Rosicrucianism informs us that when the gradual change in the muscular striae of the Heart is completed, that organ will no longer be an involuntary muscle, but a purely voluntary one, under the direct control of the Ego. Then indeed will "all power be given" unto it—the Ego—"both in Hea-

ven,"—the Thorax, "and on Earth," the Abdomen and the remainder of the Torso.

In the Temples made with hands, we find invariably the Veil between the Holy Place and the Sanctum Sanctorum, or Holy of Holies. It may be a veil of cloth, as in the ancient edifices, or it may be an elaborately carved screen in Cathedral use, or the simple Chancel Rail, but separating device we always find. Similarly in the Human Temple we find the Diaphragm acting as the "dome like" veil or firmament separating the Holy Place from the Holy of Holies.

In 1 Kings, vi., 7, 8, it is written, "And the House, when it was in building, was built of stone **made ready before it was brought thither**; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building. The door for the Middle Chamber was in the right side of the house, and they went up with winding stairs into the Middle Chamber, and out of the Middle into the third." Similarly, when the Ego is about to attain mortal birth either originally or in re-incarnating, it gathers to itself the stone or earthy material, which, being unorganized matter, is still mineral in its substance, and builds silently until impregnation of the destined ovum affords opportunity for it to precipitate the spiritual mineral substances into crystallization for new birth. Neither is the symbol of iron absent from our parallel, for while the element iron was and is present in the blood as an active factor, the **use** of iron always has been inimical to a true healthy normal birth, and is only resorted to by the modern physician when natural processes due to **faulty construction** of the Temple occur.

Then, too, from the porch or Outer Court, the Ground Floor of the Human Temple, we ascend to the Middle Chamber by the winding stairs of the Colon and lower intestines, and by the winding stairs of the oesophagus into the Sanctum Sanctorum.

Here in the Sanctum Sanctorum we find the Ark of the Covenant, the Heart, the Home of the Seed Atom. It is the Golden Pot of Manna from which the food goes forth to the Children of Israel, the Twelve Centres of the Body, as Blood for nourishment.

We are told that the Ark was lined inside and out with Gold. Similarly in the Ark of the Human Temple we find the Golden Yellow endocardium inside the Heart, and the Golden Yellow epicardium outside the Heart.

But the Ark of the Covenant was on a rock,—Mount Moriah, or Es Sakhrah, and at Jerusalem visitors are shown the "Dome of the Rock." This is already symbolical of the dome-like shape of the Diaphragm which in the centre appears to protrude through the floor of the Temple into the Holy of Holies or Sanctum Sanctorum. The four chambers of the heart symbolize the four Cherubim.

It has been an age-old belief that Deity resides in stones. The worship of stones and the important place they occupied in prehistoric rites may be seen in the Druidical relics in Britain and Brittany. Thus the upward rise of the Diaphragm gave to Mohammedan religious rites the idea of the Rock starting after Mohammed, while its suspension between earth and heaven is further represented by the suspension of the Heart or Ark itself in the Thorax.

The Red color of the Heart and its fluid content gave to the Zoroastrian his first concept of Fire or Sun worship, believing that the solar force was imprisoned in this vital organ, and that the blood was the red-hidden fire of the body, primitive concepts, but in generic value born out by Rosicrucian knowledge and teaching. Thus the heart has from remote antiquity been assumed to be ruled by Leo, and the centre of the Solar forces after their transmutation into dynamic and mechanical energy in the human economy.

(To be continued.)

QUERIES.

Queries and Replies are to be written on one side of the paper only.

Correspondents must always give their full names, but any who do not wish them to be published may give initials or pseudonyms for publication.

Any reader who sees a query which he can answer is asked to send a reply to the Editor, Capt. C. C. Adams, Wellington Apartments, Kingston, Ont., Canada.

No. 23—Free—The use of the word "Free" as given in our Rituals is quite clear, but I have often wondered why the Free Masons were practically the only Guild of the Middle Ages to use the term, implying that no bondsman could be admitted to their ranks. L. A.

No. 24—Consecration—Has the use of the elements of Consecration, corn, wine and oil, an ancient origin? L. A.

No. 25—So Mote it be—This old English expression seems to be particularly associated with Craft ceremony and ritual, whereas the majority of other obsolete expressions have disappeared. Is there any valid reason why these words should be particularly associated with Freemasonry? S. K.

No. 26—Operative Lodges—Have there ever been any Lodges of Operative Freemasons in America, and if so, in what towns? A. H.

No. 27—Grand Cross of Constantine—In an address delivered in Ceylon in 1905, by W. Bro. Major Astley Terry, reference is made to the Order of the Grand Cross of Constantine. W. Bro. Terry stated that this Order is found in the U. S. A., and is distinct from the Red Cross of Constantine. Can any Brother give me any further information with regard to this Order? Hyde.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 1—White Robes—(4) My Lodge (Old Dundee, No. 18, England, constituted in 1722) most likely used White Robes to clothe their candidates in the Three Degrees, for I find that our Minute Book of 1837 states that “The Tyler was instructed to furnish 3 New Flannel Gowns.” These 3 Gowns were duly obtained and paid for at the next meeting at a cost of £3.6.0, and it is interesting to note that on the same night that they were paid for, 3 candidates were passed to the Second Degree, and 3 candidates were raised to the Third Degree, so it is fair evidence that they were bought and used to robe these 3 candidates for this special purpose. Now our Lodge in 1837 was 115 years old, and it is almost certain that these gowns were bought to replace old ones, and so I assume that our Lodge had been using them for many years, perhaps from 1722. The Minute Books are silent naturally as to how these gowns were used, because Secretaries were not allowed to mention any items of the Ritual in the Minutes, but in the Annual List of Paraphernalia which was taken in the year 1838, there appear these items, viz., “Raising Sheet, 3 Flannel Gowns, 2 Pair Slippers.” They also appeared in similar Annual Lists until 1893, so our ancient Brethren thought these 3 Flannel Gowns of sufficient importance to place them in the same order as the most important items in the Ritual, a clear proof, I think, that they were used for robing the candidates in the actual ceremonies in the 3 Degrees. We never performed the ceremony of the Royal Arch, therefore they were not used for that purpose. We were a so-called “Modern” Lodge. Now these 3 White Flannel Gowns remained in existence in our Lodge until 1893 (56 years), when they had to be destroyed, as they were moth-eaten and falling to pieces. I myself (and other Brethren) have often handled them, and we all wondered what they were

used for. They were made of a kind of White Flannel Serge, with a deep hood like a Carthusian Monk's Robe and Cowl, had very wide sleeves and were fastened with tapes. I have recently made enquiries of Masonic experts in England about this custom, and find it has died out in England, although in the early days it was the usual custom to use them in English Lodges. As the United States learned its Freemasonry from England, it is most likely that this custom of clothing the candidates in White Robes was introduced into American Lodges from England. I have, however, asked several well-known American Freemasons whether they have ever seen White Robes used in American Lodges, and they told me they had not, but admitted that it was quite possible that in some of the old Lodges in Philadelphia (or Pennsylvania), U.S.A., they might still be used. Also, two English Freemasons have told me that about 10 years ago they visited a Lodge in Philadelphia, U.S.A., and saw similar White Flannel Gowns used to robe the candidates. I suggest that the reason for the discontinuance of this custom was that the White Robe placed on a candidate made him look like a monk (i.e. a Carthusian Monk), and that, as it savoured of a Church costume, the Craft thought it best to abandon the custom, as some members may have objected to what they might describe as introducing "clerical customs into the Ritual of the Craft." I believe, (but am not quite sure), that in the olden days, the Operative Freemasons initiated their candidates in a White Robe, white being the symbol of innocence and purity. Personally I think that the solemnity of the ceremony, which is an ancient one, would be improved by wearing these robes.

I should be glad if Brethren in various parts of the United States would send in replies to the following queries:

(i) In what Craft Lodges in the United States are White Robes now used for robing candidates? How old are these Lodges, and did they learn the custom from the old English Lodges? If not, how was the custom introduced?

(ii) What are the gowns made of, and how are they fastened? Are they edged with blue ribbon, and do they have hoods like a monk's cowl?

(iii) In places where the custom has died out, how and when did this come about? A. H.

No. 3—Royal Arch Principals—(4) I may say that the difference in names is caused by the fact that whereas the English legend is taken from the re-building of the Temple under Zerubbabel, (Ezra iii., 8), and the three Principals are therefore known as "Z," "H," and "J," in the Irish Constitution, the legend is taken from the repairing of the Temple under King Josiah, (2 Chron. xxxiv., 8, and 14-18), and the three Principals are therefore known as "Ex. King," "High Priest," and "Chief Scribe" respectively.

James F. Wilson.

S. K. is mistaken as to the First Principal in Ireland. The R. A. Legend in Ireland is different to that of England, and refers to an earlier period. It also contains ceremonies which Mackey and others say are a survival of the Excellent and Super-Excellent Degrees.

Gimel.

In a theocracy such as that of Israel, the Priestly must of necessity be higher than the Kingly office. The Secular is subordinate to the Spiritual Power. This is, however, regarded as a perversity in modern civilization, therefore Z. has been placed in the position of 1st Principal in some countries. The historical books of the Old Testament are a record of the long struggle for supremacy between the Church and the State.

John A. Cockburn.

In Scotland, Z. is the First Principal, as in England and Canada.

Editor.

No. 5—Goat—(4) I think that very probably enemies of Masonry, associating it with devil worship and all sorts of evils, originated this belief. It might also have arisen from the carved representation of the Cherubic supporters of the coat of arms, which bear goats' legs. Gimel.

Kem was the fourth great man of the Egyptians, and was the first to domesticate animals, the goat being one of the earliest. The goat was used for its milk, and later butter and cheese were introduced as food. Kem lived at Apu, the county seat of the 9th nome of upper Egypt. He was canonized, and afterward deified as one of their Gods. All the ancients had their mystic orders, and Kem was used in all of them under different names. The Greeks worshipped him under the name of Pan; he was represented as half man and half goat, and was also called Satyr. In the middle ages, his name was associated with the Mystics. Whether by malicious or facetious pen we cannot say, but the goat as his representative, became connected with Masonry.

Jules A. Martin.

There is a column of matter with reference to the Goat in a Book by the notorious Dr. Dowie, "Zion's Conflict with Methodist Apostasy," Chicago, 1900. There are nine cartoons, and in six of these the Goat appears. J. G. Sturton.

A paper on the subject of "The Goat" was read in Blackmore Vale Lodge, No. 3625, E.C., December 12th, 1917, by Bro. Geo. E. Turner. In this paper, Bro. Turner demonstrates the fact that the goat, the emblem of evil and lasciviousness, has no connection with the pure and exalted rites of Freemasonry. Editor.

No. 6—Secret Societies in the Bible—(4) In I Kings 20, there is also, apparently, a reference to the cable tow which is interesting. A. E. Remmett Weaver.

No. 9—Saint John—(5) With reference to the reply on page 6, Vol. I., Phoenix Lodge, No. 257, Portsmouth,

England, meets on both St. John's days, and the winter one is the Installation Day, and has been, since the Lodge was founded in 1786. Anthony Puzey.

In the Province of Devon, five Lodges hold their installation on St. John's Day. C. Squire.

In Brotherly Love Lodge, No. 329, E.C., meeting at Yeovil, the Installation is always called the Festival of St. John, and is held on the Wednesday on or before the full moon in January, and is, therefore, very close to St. John the Evangelist's Day. A. E. Remmett Weaver.

Perpetual Friendship Lodge, No. 135, Bridgwater, Somerset, founded in 1764, always holds its Installation meeting on St. John's Day in winter. Kenneth R. Thomson.

It is interesting to note that all the Lodges mentioned above are in the south-west of England. Editor.

To my mind, "the Sun to rule the day" gives the key to this. Saint John's Day in summer is the summer solstice, while Saint John's Day in winter marks the winter solstice. These days were appointed to the Christian saints after the Baal worship gave place to the Christian. Joseph Pollard.

Full information as to the two Saints John will be found in a paper by Bro. W. J. C. Crawley (1895), Vol. VIII., A.Q.C. In Ireland, the regular formula in issuing a permission to install officers, states that they may be installed on St. John's Day, or any subsequent day. Gimel.

No. 12—Deacon's Jewels—(5) In Florida, it is optional for the Senior Warden to suggest the appointment for Junior Deacon. Often the Junior Warden suggests the Stewards. Ely P. Hubbell.

In Scotland, the Deacons' jewels are not between the Square and Compasses, as stated on page 7, Vol. I. In

this country the appointment of these officers is by the Lodge. Alfred A. Murray.

In Ireland the dove is the usual symbol as prescribed by Grand Lodge law, but some Lodges use a figure of Mercury. Both obviously signify messenger. In Ireland all the officers are elected by general vote. Gimel.

In the Lodges of "The Moderns," Deacons were not appointed until about 1810, but I believe they had always been appointed in the Lodges of the so-called "Antient Masons." My old Lodge No. 18, still has the figure of Mercury as the Jewel for both the Senior and Junior Deacon. Mercury, I think, was known as the God of Celerity or Swiftmess, and is symbolical of the duties of a Deacon.

A. H.

In the Mark Degree in England, the Deacons' emblem is Hermes with his wand, the Caduceus, wherewith he conducted the souls of the departed to the Nether World. The Caduceus is a serpent-entwined rod, and is, like its prototype, the Crux Ansata of Egypt, a sign of Eternal Life. Hence it inspires hope in the minds of the dying. Hermes was designated the Shepherd of Souls, a title also applied to our Lord. That touching verse in the 23rd Psalm, alluding to comfort and confidence which the rod and staff of the Good Shepherd gives to those even in the Shadow of Death, is an allusion to the wand of the Psychopompos, a name applied equally to our Lord and to Hermes. The office of the Deacon is that of Hermes or Mercury.

John A. Cockburn.

WANTED.

By D. D. Berolzheimer, 17 Battery Place, New York, N.Y.—All publications of the Grand Lodge, Free and Accepted Masons, State of New York, prior to 1840, including Transactions, Constitutions, etc.

Masonic Notes

VOL. I.

FEBRUARY, 1919

No. 4

THE HUMAN TEMPLE.

By G. W. Plummer.

(Continued.)

IN the Homo, we find Four Temples indicated, corresponding in all respects to the Four Hebraic edifices.

The 1st Temple was the Tabernacle in the Wilderness, and is represented in the Human Temple by the Infancy of the structure.

The 2nd Temple was the one attributed to Solomon, and is typified by the Human Body after the 7th year, indicative of the seven years of building.

The 3rd Temple was that of Zerubbabel, the body of Man in his prime, governed by the spiritual soul, after the conjectural 70 years' captivity to the flesh.

The 4th Temple is Herod's. Governed by the Great Pure Soul, after the fires of youth are allayed, and the Ego has learned to subdue its passions. This Temple begins after the 70 years' captivity to the flesh, and is built in 18 months, but never completed.

The great cloud appearing in Ezekiel's Vision is the Shekinah Cloud, the Blood spreading and rushing to every part of the body, the Human Temple, and the "fire unfolding itself" is the oxygen fire inaugurating the combustion processes in the newly completed and newly born Human Temple in its infancy, maintaining the process through the mortal life to follow.

The "noise of wings" referred to by the prophet is the rhythmic pulsation of the Heart, and the "noise of

waters" is the audible swish of the blood through the arteries and veins under proper conditions for hearing.

The "thousand thousands that ministered" referred to by the prophet Daniel are the microscopically seen active cells and organisms in the flame-colored blood, that issued before the Ancient of Days, the Ego in its Divine aspect and nature.

The Great Teacher, Jesus, was said to have been a builder. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon?" (Mark vi., 3). And Jesus answered the people, (John ii., 19-21), "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body.**"

The Greeks in their writings concerning the word **Theos**, or God, show that it also designated Man in his Divine aspect, or the Divine nature of Man. This was in the sense of both considered as Suns,—self-burning, self-luminous bodies. In the Human Temple we find this to be the status of the Brain, wherein the activity of the thought processes is maintained by the continuous oxidation by the self-generated, unquenchable Fire. And the Human Sun is continuously animated by the energy from the Solar Disc or Sun, the Amen of the Egyptians, the "Hidden Something" which transfers its fiery color and power to the **Ab** or Heart.

This Amen, or "Hidden Something," was by the Egyptians to be held as showing forth the power of Four Gods,—

1. Neith—Earth, or primordial Matter.
2. Neph—Spirit, or the Air within Man.
3. Pasht—Water, or the fluid composition of the Body.
4. Sebeh—Fire, or heat generated by oxidation.

These correspond very closely to the Four Elements of the Alchemists, and it is little wonder, since the latter are but the Four Elements of Hermes, the Egyptian Avatar, and in accordance with his Gospel, we find all four of these Deific attributes operative in the Body, which is thus the Temple wherein the four mentioned Egyptian Gods actively functioned.

But Amen is a singular, including a plural, and both masculine and feminine. Hence we look for and find in the Human Temple, the cosmic activities as set forth by Hermes. The Earth elements, feminine and passive, are acted upon by the Fire element, active and masculine. And the Water elements, passive and feminine, are acted upon by the Fire element, masculine and active.

Finally, the Amen which is the **AUM** of the East Indian cults is revealed to us as the "true and faithful witness" recorded by Jeremiah (Jer. xlii., 5), and the "everlasting to everlasting" as stated by the Psalmist, (Ps. xc., 2). In the same Psalm we read, "Lord, thou hast been our dwelling place in all generations." And later we are instructed that we should seek after the Lord, if haply we might feel after Him, **though He be not far from every one of us:** (Acts xvii., 27-28), For in Him we live, and move, and **have our being."**

"Behold, he cometh **with** clouds." Note the statement "**with**," not "**in**," although either would be appropriate. And when the spiritual light shall be enkindled in each human being, when he shall have attained his salvation from a world of materiality and entered into the higher life "while yet incarnate," then shall each human being see, even as he is seen. (Rev. i., 7; 1 Cor. xiii., 12.) "For now we see through a glass, darkly; but then, face to face." In that time shall each homo see the cloud in which his neighbor cometh, namely the auric cloud which encompasses every human being, the exterior veils to the Human Temple, and just as the Temples of old had veils of many colors, so does

each human Temple have many colors in its auric veils, colors which reveal to the seer the exact status of the spiritual-fabric of the entire structure.

In Biblical record much is said about the "eyes," "kindreds" and "tribulations." The eyes of the Human Temple are the nerves and ganglia which keep constant watch both within and without the structure. The "kindreds" are the communities and unions of cells, muscular and nerve groups, and organic relations. The "tribulation" is the pressure within the Human Body or Human Temple due to gravitative causes and temporary inequalities between internal pressure and exterior atmospheric pressure.

Esoterically and physiologically, the sexual glands in both men and women are modifications of a third individuality termed by some, the neuter or assexus. This is that aspect of Deity, the enshrined God which has been with each mortal unit since its initial dip into Matter, the hermaphroditic Divinity by virtue of whose power the Human Temple, male or female, becomes a source of creative power, able, even as the Gods, to create, devise, originate and bring forth.

Curiously enough, we find the stomach referred to in many of the Gnostic cults as well as the Bible, and referred to in Rev. ii., speaking of the Nicolaitanes and Satan's Seat, and it is a fact that unbridled gratification of the appetite of the stomach leads people to disease and results in the untimely destruction of the Human Temple. And again in the Temple celestial, Satan lurks even before the very throne, according to the legend, and thus in the Human Temple the powers of destruction lurk closely beside the powers of life and construction.

There can be but one real class of Temple among earthly religious edifices. No matter how gorgeous the structure may be; how wealthy and cultured the congregation, that only is a real Temple which contains the Ark.

From earliest times the Temples of the Ancients contained the Ark or Shrine of the Deity, with the Sacred Elements and Relics deposited therein. Among the Hebrews, the Tabernacle and Temple contained the Ark, and since its loss, that race has been obliged to worship only according to the Synagogical usage. In the Christian Church, the overwhelming preponderance of membership derive their spiritual sustenance from the presence of the Ark in the Tabernacle on the Altar, wherein are maintained the Sacred Elements, the Shewbread in the person of the Sacred Host. Without the presence of the Ark in true type and form, the structure becomes simply a sacred auditorium or meeting house, just as the Jewish Church is now the Synagogue instead of the Temple. Therefore we call only those structures that contain the Ark, the Temples. Similarly, when an animal is born into the world, it is classified as a species, either cat, dog, elephant, et cetera. When man is born, however, he is called simply Man; it may be Chinese, Negro, or Caucasian, but nevertheless above all and primarily **Man**. In the Masonic ritual, the Candidate newly born into the Order is in the very First Degree placed in the north-east corner of the Lodge, officially designated as a **Man**, and given it strictly in charge ever to walk and act as such before God and Man. Why this notable distinction? Man is simply an evolved member of the Animal Kingdom, and now considered as constituting a Kingdom of his own, but nevertheless still an animal. It is because just as Synagogue and Meeting House differ essentially from a true Temple, so does Man differ from all other species of organized life manifestation, in that he has within himself the **Ark**, the true Ark of the Shekinah, the Heart, but in the case of Man containing the **Seed Atom**, the spiritual sustenance by virtue of which the Ego, the Divine Tenant, the God enshrined is enabled to function. In Man alone is the Seed Atom fully indrawn and concentric, making possible and actual the gift and power of Reason, of the Divine Light of the God Consciousness.

There is oftentimes more truth in ancient legend and tradition when carefully preserved, than popular imagination accepts. The tradition of the "rib story" will in later ages be better understood than now, when material science affects to scout the findings of occult science, although unconsciously day by day confirming them. Thousands of skeletons unearthed in Egypt, Babylonia and Assyria have revealed the presence of the two extra ribs. And were we to continue the examination further, it might be interesting to see just how the separation into the dual sexes in manifestation was actually accomplished, but this belongs more properly to the study of anthropology in the light of occultism, and our present considerations are primarily Masonic.

The "lightnings" so often referred to in Biblical literature are the electric flashes along the nerve channels, while the "song day and night" so poetically described by Biblical writers is the audible rhythmic action of the Heart.

Among the Hebrews there existed the tradition and belief that the Home of the Soul was located within the Holy Place, where the Name of God engraved upon a golden plate was worn between the eyebrows. And the Rosicrucian explains to us that the true Home of the Soul while incarnate in the earthly Temple of the Body, is within the Holy Place in the Golden Ether of the Divine Name, specifically located between the eyebrows, the exact position being a matter of their secret rituals and formularies.

We are told in 1 Kings vii., that Solomon cast two pillars of Brass, and he set them up in the Porch of the Temple, calling the name of the right one Jachin, and the left, Boaz. Thus in the Human Temple we find two pillars, the legs, set up in and before the Porch of the Temple, the Pelvis, symbolical of brass from their enduring properties of strength, and beauty of formation and construction.

In 2 Kings xi., 14, and 2 Chron. xxiii., 13, we find allusion to a third pillar, the "Pillar of the Entrance." These

Pillars of the Entrance are the lingam, and the corresponding female equivalent. The Pillar of the Entrance in each is the Pillar of Wisdom, for it is the terminus of the Creative Pole of the human organism whereby the Wisdom of the Divine Entity or Tenant, the Ego, finds outer manifestation in the ability to Create, on the basis of Strength to support and preserve, and the Beauty to adorn the Human Temple with lines pleasing to the eye and in harmony with the rhythm of Nature.

So sacred were these Pillars of the Entrance to the Ancients that oaths were sworn upon them, as we find in Genesis xxiv., 2-3, where Abraham said unto his eldest servant, "Put, I pray thee, thy hand under my thigh. And I will make thee swear by the Lord, the God of Heaven and the God of the earth." Many more instances might be adduced, but this will suffice.

These Pillars are of such importance that they may not be passed without further consideration. The Female Pillar is strictly **within** the Porch. This is particularly significant in consideration of the Rosicrucian teachings of the feminine aspect of Creative Power, and the consideration of the Absolute as essentially feminine in its creative aspects, the Divine Mother, the Sophia.

Both the Pillars of the Porch and the Pillars of the Entrance have much in common, but in one particular point they are differentiated. The Pillars of Entrance both male and female are hollow, as described in the Biblical account of the Pillars before the Temple Porch. **Both** are surmounted by the Chapter so accurately described, which is none other than the glans at the extremity of each organ. Under each glans will be found the papillae answering to the lily work, also in the retired or secret place, functioning purity yet under conditions popularly regarded as in abasement. The pomegranates are the testes and ovaries, the sources of seed and fecundity as described in Masonic and Biblical records.

The outer coverings of the Human Temple are the layers of skin; the inner coverings being the muscles, the latter being in their natural state the color of the Biblical Acacia Seval, or Shittim Wood.

The colors of the skins racially, covering the Human Temple, will be found to correspond with the Biblical requirements, and the "great stones" recorded, are symbolized by the fascia of white layers of tissue.

A little over seven years were required to complete the Solomonic Temple. Compare this with the Rosicrucian teachings regarding the birth of the Physical Body and its completion at the age of seven, when the Etheric Body is then born.

In the building of the Temple, over 150,000 strangers, probably slaves, were pressed into service. Of these, 70,000 were bearers of burdens, 80,000 hewers in the mountains. Over them, besides the chief of Solomon's officers, were 3,300 overseers (according to 1 Kings v., 16), or 3,600 (according to 2 Chron. ii., 18).

Above the overseers were the Three Great Directors:

Solomon, King of Israel.

Hiram, King of Tyre.

Hiram Abiff, of the Tribe of Naphtali, the son of a Man of Tyre.

These three potentates symbolized the Threefold Spirit of Man:

Solomon—the Divine Spirit, Consciousness, the Sun;

Hiram—the Life Spirit, Animal dynamics, Brain and Spinal cord, the Moon;

Hiram Abiff—the Human Spirit, Blood, the Master of the Lodge.

All three taken collectively constitute the **Ego**, or enshrined Divinity. In their operation, they extract from the use of the Human Temple, the essence known ultimately as Soul, and thus the structure becomes the Temple of the Soul. It is a process of continuous building which is never finished, and the Soul itself becomes threefold, namely, the Conscious, Emotional and Intellectual Soul. It is also interesting to know that Abiff means broadly, "Father."

The Vessels of the Temple are the Organs of the Human Body, made exoterically by Hiram, esoterically by the Ego.

Plato says, "Man has three souls, one in the Head, one in the Thorax, and one in the Abdomen." This is literally true, for the Threefold Soul when developed, will be found to co-relate with the specific functions of these three divisions of the corpus of the Human Temple.

The remaining veils of the Temple are the Second Veil, or Diaphragm of the Pelvis, a muscular fold separating the abdomen from the pelvis, formed by the levator ani, and the coccygeous muscles.

The Third Veil, the hanging for the Court, is the Hymen, the male homologue being the verumontanum within the urethra. Lastly, in the Temple of Herod according to Acts iii., 2, we find the Hanging for the Gate of the Temple replaced by the Gate Beautiful, which from the knowledge of the phallic conditions of the times, represented the Virgin ripe for marriage.

Brethren, these are mysteries, and as such must be approached from the spiritual standpoint. In the words of the Psalmist, "Be still, and **know** that **I am** God" (Ps. xlv., 10). The "**I Am**" is the great principle of Royal Arch Masonry, and if we retire into the silence, and **are** "Still" we shall **know** that the "**I Am**" within us is God.

Unto us as Masons come the words of the Gospel writer, Luke, in the 8th chapter, 10th verse: "Unto you it is given to **know** the mysteries of the Kingdom of God; but to **others** in **parables**; that seeing, they might **not** see, and hearing they might **not** understand." And mark brethren, the 11th verse: "Now the parable is this: the **seed** is the **Word of God**." Has it ever occurred to us as Masons, that our office in tenanting the Temple of the Body is to develop, generate and supply seed, that in its propagation it may, in spite of the separation of the sexes become the "Word of God" veritably **made flesh**? Of what use the Temple without the priestly office? What higher office for the ruling Hierophant or High Priest of the Human Temple, than to assist Divinity in making the **Word of God** to become incarnate flesh?

(To be continued.)

QUERIES.

No. 28—Scottish Jewels—In Scotland, how came the mallet to be the jewel of the Senior Deacon, and the trowel that of the Junior Deacon? Is any symbolical meaning attached to these jewels? Hyde.

No. 29—Red Aprons—Under the English Constitution, red aprons are worn by Grand Stewards and Provincial Grand Stewards. What is the reason for this departure from the usual colour? C. N. P.

No. 30—Past Master's Jewel—How is it that the jewel of a Past Master varies in different countries? H. W.

No. 31—White Ties—When wearing dinner jackets, should the Brethren at Lodge wear a white tie? Etiquette says that a white tie should be worn with full evening dress and a black tie with a dinner jacket; on the other hand, it is stated that we should wear white ties as a sign of purity.

A. Harold Sadd.

No. 32—Due Guard—What is the origin of this name, which is used in Ireland and the United States, in the First and Third Degrees? S. K.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 1—White Robes—(4) It is not customary in lodges in the United States to clothe the brethren in white, except in a few instances where lodges work in full costume and in full ceremonial form. In such lodges where the Third Degree is fully exemplified and in full costume, it is the custom to choose one exemplar, and then clothe the rest of the class in white and seat them where they can witness the Degree, putting them through the drama in abbreviated form prior to the exemplification in full ceremonial form.

G. W. Plummer.

To my knowledge, no white robes for robing candidates were ever used in the Provincial Lodges, nor in any of the regular Lodges of the United States. We have no record whatever, in our Archives, nor allusion to any such custom in the Pennsylvania Lodges ever having been in vogue.

Julius F. Sachse.

I have seen a white linen surplice used for robing candidates for the Craft, as well as for the higher degrees, in the city of New York.

L. A.

No. 2—N. E. Corner—(4) The sun as an important symbol should not be lost sight of in Masonry. In connection with this query, it is interesting to note that the orientation of Churches is often, not due East, but coincides with the point of sunrise on the day of the church foundation.

Joseph Pollard.

In operative work, the south wall of a building would shade the others and so should be built last; the north wall would be the first to be constructed. Also, any attached buildings would be on the south side, while the north wall would be free from additions.

M. K.

No. 4—Left Foot—(4) When a cathedral was being built, a number of Lodge rooms were constructed round the site, in the centre of which was displayed the working plan of a portion of the building, and Fellow Craft Masons were marshalled round this plan by the Master Mason in charge, and they received from him their instruction. This plan was called the Tracing Board, and in order that each Fellow Craft should be fully instructed, they were made to walk round it in the direction of the movement of the hands of a clock, or the apparent movement of the Sun (in the northern hemisphere); this was called circumambulation, and as the Fellow Craft stood facing the Tracing Board he would have to make the first step with the left foot.

Sydney T. Klein.

No. 5—Goat—(4) The Carpenter's Square, the symbol of Operative Masonry, was synonymous with the Chevron in Heraldry (*Chèvre* is French for a Goat), and has a phallic significance, referring to the fecundity of the Ram. The old Hostelry in London called the "Goat and Compasses" was originally the "Square and Compasses." See also "Magister Mathesios" in A. Q. C., vol. xxiii., pp. 135, 136.

Sydney T. Klein.

No. 6—Secret Societies in the Bible—(4) The subject was treated fully by me in a paper on "The Law of Dakeil," A. Q. C., vol. ix., and in the discussion it will be seen that there was no secret sign between Ahab and Benhadad.

Sydney T. Klein.

No. 9—Saint John—(5) Vide A. Q. C., vol. xxiii, pp. 122, 123.

Sydney T. Klein.

No. 11—Lesser Lights—(5) In the printed works of the beginning of the eighteenth century, mention is made of "three lights" and "three fixed lights." The latter were three windows in the East, South and West, and gave light to the Lodge room. The former are candles in candlesticks, and they are the forerunners of our "Lesser Lights."

Their origin may be phallic, but at that time, as now, they undoubtedly referred to the three positions of the Sun. The rituals state that they represented the Sun, the Moon, and the **Master Mason**, which, I think, is almost better symbolism than the present version which was introduced later. The Sun, the Strength of the Senior Warden, is the masculine or active principle of nature. The Moon, the Beauty of the Junior Warden, is feminine and negative. The Master is the state of balance between the two poles, the perfect wisdom, the initiate, the Mercury of the Philosophers. So then, the three Lesser Lights are correspondences of the Sun, the Moon and Mercury. This alone, is, I think, sufficient evidence to prove a Rosicrucian or Alchemical origin for part of our ceremonies, and this is verified by noticing which of the planets are allotted to the Eastern quarter. Four of the most easterly Signs of the Zodiac are Gemini, Cancer, Leo and Virgo, and these are the "Houses" of Mercury, the Moon, and the Sun. (The Signs Gemini and Virgo form the day and night "Houses" of Mercury.) Again, the Latin Mercury is identical with the Greek Hermes, which in turn is said by many to be the exact equivalent of the Hebrew Hiram. Further, the three Principal Officers may be found to symbolize the threefold nature of man. The Strength of the Senior Warden is the **Body**, material and cumbersome; in the Junior Warden we see the Beauty of the **Soul**, and the Wisdom of the Master is the mind or **Spirit**. The Ionic Column of the Master combines the strength and stability of the Doric with the beauty of the Corinthian, and exhibits the harmony and balance of the just man made perfect. After about 1760, the "fixed lights" are heard of no more, and we find the "greater lights" and the "lesser lights" exactly as we have them to-day. In this connection, it is worth while to consider the order in which the positions appear in the ritual. The lights are situated East, South and West to represent the Sun, the Moon and the Master of the Lodge. (Master Mason would have the same significance as, at the begin-

ning of the eighteenth century, the terms were synonymous.) This would seem to imply that the Master of the Lodge is situated in the west. There may be no reason for this wording, and it may be a pure coincidence, but it is interesting to note that, according to the tradition of the Guild Masons, the Masters of the Lodges, before the revival of 1717 were situated in the west, to **face** the rising sun. Another, though unlikely explanation for the wording, is that the Master, in accordance with the usages of etiquette, places himself last. Yet another suggestion that I have seen offered, is that all three lights collectively represent the light of the Sun by day, the light of the Moon by night, and the office of the Master, who from his station in the east communicates light and instruction to the Brethren.

Editor.

The Lesser Lights allude to the points of illumination in the Lodge, E., S. and W. The Sun in the East, the Moon in the South, and the Master, whose office is to enlighten the minds of the Brethren, in the West. This is the location of the Master's Chair in Operative Masonry, and is one of the proofs that our ritual was adapted, not invented, at the time of the institution of Speculative Masonry.

John A. Cockburn.

No. 12—Deacons' Jewels—(5) Some of the old Lodges still bear "Mercury" as the Deacons' badge in the Craft, which, I believe, was usual before the Dove.

B. Marr Johnson.

No. 13—Past Master's Degree—(5) I have heard that the Past Master's Degree was conferred in Ireland before the Royal Arch, but cannot state it as a fact. Gimel.

The Past Master's Degree, in Scotland, was under the Royal Arch till about 60 years ago. By agreement with the Grand Lodge, the Royal Arch then ceased to work it.

Scotia.

Masters' Lodges were held by many of the old Lodges in England from, say 1750, to 1810. I believe that they were used for the purpose of raising a Brother to the Degree of a Past Master so that he would then be eligible to be exalted to the Royal Arch, but when it was decided that a Brother who had been a Master Mason for one month was eligible for the Degree of Royal Arch, the necessity for holding Masters' Lodges ceased and they gradually died out. I should be glad if any Brother could send in authentic information with regard to these so-called Masters' Lodges which were held in England. A. H.

The Freemasons' Chronicle of November 26th, 1892, mentions a Brother having "passed the chair" in 1850 as a pre-requisite for the Royal Arch. L. A.

According to Mackey's Encyclopaedia, the practice of giving the Past Master's Degree as a preliminary to the Royal Arch was forbidden in England in 1826, but it seems to have lingered on in some parts of the country until 1850.

Editor.

No. 15—The Slate—(23) We do not find any record of any such practice being known in either the Northern or Southern Jurisdictions of the United States, and are inclined to think that this is purely a local usage.

G. W. Plummer.

It is difficult to say how this usage came into existence, but it is an interesting point, that the Guild of Operative Masons have a similar practice. In the Scottish Rite, the custom may well have been copied from some older Craft Lodges, who probably derived it from their Operative predecessors. In "The Ritual of the Operative Free Masons," Dr. Thomas Carr states, with regard to the admission of an apprentice: "He first has to apply for permission to join the Society, and then, if approved, signs the following petition which is posted up at the entrance of the quarry or workshop for 14 days. On three occasions he must stand by

his application when the men are going to or from work, so that all may see him; and if anyone knows anything against him, they report it at the office, and the matter is investigated." A copy of the form of petition then follows.

Editor.

No. 22—Pedestal—(25) Each principal officer should have before him a column, the three columns being those of Wisdom, Strength and Beauty. The pedestal is the foot or lowest part of the column, and these are usually employed instead of the columns themselves.

Editor.

No. 25—So Mote it be—(42) I do not think that there is any real reason why these words belong to the Craft in preference to any other society dating from the time when these words were in common use. The Halliwell MS. of about A.D. 1390, which is the earliest manuscript of the Craft known, contains this phrase: "So mot hyt be!"

Editor.

No. 27—Grand Cross of Constantine—(42) This is a title pertaining to the Grand Body of the Order of the Red Cross of Constantine. There is no separate degree of the Grand Cross.

G. W. Plummer.

The following is an extract from the General Statutes of the Masonic and Military Order of the Red Cross of Constantine, for England: "The Grand Sovereign shall also be empowered to confer the Grand Cross of the Order upon certain worthy and eminent Knights Companions who must be Subscribing Members of the Order and have served on the Grand Council. With a view to preserving the dignity of this the highest grade of the Order, there shall not be at any one time more than nine Knights Grand Cross existing, except in the case of Royal Personages, who may be created Honorary Knights Grand Cross." Editor.

Masonic Notes

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No. 5

THE HUMAN TEMPLE.

By G. W. Plummer.

(Continued.)

THE Temple is the place where true marriage should occur. Marriage is a union and transmutation. If we represent man by a large circle with horizontal diameter, and woman the same way, but by a smaller circle, we shall see that it is a matter of engrafting the larger mind, budding it into the smaller one, and as the smaller one is to be transmuted into the larger one and become **like** him and **of** him, so she changes her **name** and **nature** to his.

In reality, however, there is no specific male mind isolated as such, and represented by the horizontal diameter, as this diameter is now but a fraction of the complete, unified circle. Therefore, it follows that if the circle stands equally for the female, then there is more real scientific authority for calling God "Mother" than there is for calling Him "Father."

In Genesis xxxii., 25, we are told that Jacob wrestled with an angel, and "the hollow of Jacob's thigh was out of joint, as he wrestled with him." In our work as custodians of the Temple we too follow in the same path as did Jacob of old. It is the wrestling through the night of material sense, with the Angel of Truth, and as in Jacob's case, the Angel of Truth must break the largest bone in the body of material Man before we glimpse the truth of our stewardship and receive the blessing desired which is the Light we assumedly seek in the Degrees of Masonry. The thigh-bone symbolically represents the most tenacious and strongest erroneous beliefs of mortal mind, and the skeleton of the

"Earth" man, or the solid support of our Temple is the mineral foundation upon which the flesh and blood superstructure is built, and the construction of the Temple will be commendable only in so far as each support, especially the strongest ones, are correct in structure. The bones of the Human Temple represent the lowest degree of Thought, for they are the bases of low vibration upon which the more highly vibrating essentials are supported.

Real Marriage within the Temple, the union of mortal man or the priestly Custos of the Temple with his Spiritual Bride or Spiritual Nature is the subduing of his animal or sex nature, equivalent to the Masonic adjuration to "learn to subdue one's passions." In this view, mortal woman viewed as a separate entity is an illusion of the sex nature and a substitute for **real** spiritual Marriage. Let us analyze the 47th Problem of Euclid so well known to Masonic initiates.

With the Triangle before us, let A represent the base, B the upright side forming the right angle, and C the hypotenuse. In this case also let

A represent Matter,—Earth.

B represent Light,—Spirit.

Now Matter is interrupted Light, confined, and thus visible to us.

Light or Spirit descends into Earth or "Her," and "She" is said to be warmed by it "Him," and to conceive by "It," or "Him."

A represents the female, recumbent.

B represents the male, upright.

Neither under present conditions of evolution can produce without the other, yet joined at the angle, they cannot unite their **minds** unless a third party or condition C, the Hypotenuse, be present. This third party must be equal in extent to the other two; in other words it must

be competent to join these other two, and this third condition or Hypothenuse is none other than the spiritual perception which spans all, equal to each terminus, and thus overcoming distance and effecting unity. The male cannot express his "Name" alone. The female cannot express her "Name" alone. Thus the one is merged into the other to present to the world **one flesh**, or duality in unity, just as among the Three Grand Masters, neither could express his secret name or word alone, but the three must be present, so in the triangle of the 47th Problem of Euclid the three, A, B, C, must be present to complete the triangle, express unity, and reveal in its name, the deep esoteric truth involved.

The Master Mason, Master Builder, Master Architect, and Master Workman who is competent to utilize the material that these two Fellow Crafts A and B present, and from such material build a Temple fit for God, (the Divine Mind) to live in, such a Master also has a "Name" (The Word). No one of the Three has the whole word; each has only a fractional part. Hence the tradition that the "Grand Omnific Word" cannot be expressed (spoken) except in the presence of the Three Masters A, B, C, or the Kings Solomon and Hiram and Hiram Abiff.

The square of the hypothenuse is equal to the square of the perpendicular and the square of the base. Let each of the triangular sides be the diameter of a sphere. Then C equals Truth, the Word of God.

Hence the angle of the square is the emblem of virtue.

A equals Love, the Mother Mind.

• B equals Wisdom, the Father Mind.

Love cannot express itself or herself without the assistance of Wisdom, the Father principle, and herein lies the secret of evolution and the necessity for the union of the sexes.

The Human Temple is also the microcosm of the First of all known Temples, the Garden of Eden, in which God Himself was the Hierophant; Archangels and Cherubim His ministering priests, and Man—made as we are told a “little lower than the angels” (Heb. ii., 7), and to whom even the Angels were to be ministering spirits, the image of Himself. Out of that Garden ran a river, the passage from the mouth to the stomach in the Human Temple. Thence it parted into the rivers Pison, Gihon, Hiddekel and Euphrates. Pison is the urinary system; Gihon the large colon leading to the rectum—Ethopia or Darkness; Hiddekel is the circulatory system, and the Euphrates is the mystic stream of life or the Divine potency in the Blood that preserves and perpetuates.

Adam and Eve are the Objective and Subjective Minds in the Human Temple.

The Body symbolizes the Earth, and like the Earth is bidden to be fruitful and multiply, even as the Temple is to be fruitful and multiplying in all good works, replenishing the Earth with fruits of the Spirit, meekness, gentleness, patience and love. The Serpent of the Garden is the objective mind deceiving the subjective, crossing or reversing the original conditions in the Garden, causing the Tenant or Custos to eat of the forbidden fruit of Good and Evil, thence becoming the prodigal son wasting his substance in dissipation through the senses and sex. The Crucifixion is the recrossing to the subjective mind's supremacy, and drinking of the cup of bitterness thereby; the Fall of Man was the Fall of the Custos of the Human Temple, the Spirit falling into Materiality, and the Death on the Cross was the death of spiritual perception on the cross of the objective and subjective wills.

The original aura of Man as the sacred custos was the golden yellow, then the blue, orange, green and outside rose-pink, but when he transgressed, the golden yellow

stepped across the rose-pink and became the flaming red, the Angel with the flaming sword or guardian of the East Gate.

The colors of the Temple auras show the functions observed therein:—

Golden yellow flashes show high spiritual thoughts and Divine Love.

Deep indigo to pale blue, the aesthetic, beautiful and sublime.

Orange color, physical health.

Pea green, social; bottle green, financial.

Red, deep wine to fiery red, physical, excited energy, anger; crimson to scarlet, the lower passions.

But, **though your sins be as scarlet, they shall be white as snow; though they be like crimson, they shall be white as wool.** By entering into the silence we may effect this. For silence is **golden**, and the **gold** will transmute all lower and baser metals. That is why we remarked previously—**be still, and know that I am God.**

By one man (Objective mind) sin entered into the world, and death by sin. Death of peace and harmony as long as the objective mind rules the custos of the Human Temple, and his sacrifice will be in vain.

The Biblical enquirer asks: But how are the dead **"raised"** up, and with what body do they come? The dead referred to, is the subjective mind. It is raised up by centralizing and concentrating in the Golden Silence. All the Biblical wars are symbols of the warfare between the objective and subjective minds, of the material and spiritual man, on which the safety and preservation and usefulness of the Human Temple depend.

The first third of the last six thousand years witnessed the functions of the Pyramids and the Great Community

Temples of antiquity. Then the sun was in Taurus, and it was known as the Taurian Age.

Next came the Piscean Age of Messiahs, the age of the Oannes and Ichthus. This was the age of amplified revelations to mankind.

Now enters the Aquarian Age, when it will be possible for the Custos of the Human Temple to actively function in the offices of the High Priest by entering into the Holy of Holies and controlling the power of the Ark of the Covenant therein. The Prince of Darkness, the objective mind went out to deceive the Soul of man, but the day is at hand when the Prince of Darkness shall be overthrown by the powers of Light and Life which we as Masons are supposed to have received.

The Biblical Bethlehem is the House of Bread, the Stomach, the Manger where the Three Wise Men, the Three-fold Spirit shall in triumph over the appetites of the flesh, witness the birth of the Christos through the light and radiance of the Solar Energy received by way of the Solar Plexus. The Inn is the Head, Jesus in the Temple disputing with the doctors thereof, is the Pineal Body in the Brain involved with the present inhibiting faculties of the Brain, and ultimately triumphing over and confounding them. John baptized with water, but he, (Jesus) baptized with the Holy Ghost and with **Fire**, the Waters of child-birth and the Fire of passion and bodily combustion during mortal life, over which we triumph to attain immortality.

The Children of Israel in bondage to Pharaoh were the reasoning faculties of primitive and present Man in bondage to the King of Egypt or the Black Land, the Objective Mind and sensoria. The Children of Israel are also the higher thoughts of the subjective mind, but held in bondage.

The Disciples of Jesus and the Levites or servers of the Human Temple are the bony Man, the venous, muscular,

arterial, tubular, lymphatic, nervous, liver, cerebro-spinal, skin, conscious and sub-conscious faculties, twelve in all.

Jesus, the mystic thirteenth, was the "Son of Man" the highest development of the Hierophant of the Human Temple, in his time.

And he carried me away in spirit to a great and high mountain (the Pineal Body) and showed me the great city, the Holy Jerusalem (the Physical Body, the Human Temple) descending out of Heaven, (crystallized or precipitated out of the spiritual planes into Matter) from God.

The twelve foundations of the Holy City or Temple are the twelve salts of the Body.

Our Human Temple is divine, for its inhabitant is the God-man. Jesus, as such, said: "Come unto me, and I will give you rest," and again, "In my Father's House are many mansions." Man is a thought of God projected into manifestation. In the Human Temple it is estimated there are over 798 quintillion cells actively functioning. There are indeed many mansions, for each cell has its individual intelligence and the sum total of the wisdom and intelligence to be placed at the service of Humanity by our Human Temple is the sum total of the intelligence of these 798 quintillion cells. Yet how many of us as Masons use the working tools at our disposal in order, like the men in the parable of the talents, to increase our total intelligence?

Having objective eyes, we see not with the spirit.

Having objective ears, we hear not spiritually.

Day by day we waste our Divine Powers. The mystic life stream containing the Ichthus of Fish in the spermatozoa sometime will cease to flow, and every day brings the dead and dying fish nearer to the Dead Sea.

The Man Jesus was symbolically born in Bethlehem of Judea because there was no room for him in the Inn, or the

head, meaning the intellectual faculties of his day. The umbilicus or Cable Tow dividing his body signified the two Kingdoms of Israel, the upper part of the body being Israel, the lower Judea. Beth means House; Lehem means Bread. Therefore, in this House of Bread, the Life Force first begins its nutritive functioning. The Baptism of water in Jordan is the beginning of the spiritual ministry when the watery fluids rise and spread over the internal parts of the corpus, prior to the general distribution of the spiritual afflatus for the later work, and is the cleansing of the Human Temple. The name Jesus in one interpretation really means "Fish in the stream," and its significance will not be lost to those who may be students of the Rosicrucian Teachings.

The crucifixion took place between two thieves. So are we crucified daily, (as St. Paul said: I die Daily) between the two principles of the masculine and feminine sexual urge.

When we understand the feminine aspect of the Human Temple we shall see how the Biblical Tree yielded its fruit every month. From the Throne of God and the Lamb (the masculine and feminine principles in Nature) in the midst of the stream of it (the holy City, the Human Temple) and on either side the River, (Pison) we find the outer appurtenances of the sex organs. The twelve Gates of the City are the Twelve orifices of the Human Temple; two eyes, two nostrils, two ears, mouth, anus, urethra, umbilicus, two mammae.

The betrayer Judas is symbolized by the lingam without the Temple, which hanged its head, and the symbolism is further carried out by the saying that is written, Judas carried the bag. In the first sex relation Man meets with **resistance**, and the blood is sprinkled over the lintel of the entrance.

(To be continued.)

QUERIES.

No. 33—High Twelve—We are told that one of our Grand Masters entered the Temple at the hour of high twelve each day. Is there any special meaning in this particular hour? Were the religious services of the Jewish nation carried on at that hour?
C. N. P.

No. 34.—Passing the Veils—Is that preliminary part of the Order of the Royal Arch, known as the Passing of the Veils, carried out universally?
H. W.

No. 35—Trowel—Is the Trowel used as a working tool in England, Canada or the United States? In Ireland, it was used in the eighties in the Master Mason degree, and my Lodge has one in a box of working tools. As it is on the seal of each Irish Lodge, it is strange that it has become obsolete. I have heard that it was abolished because no iron tool was used at the building of King Solomon's Temple.
Gimel.

No. 36—District Grand Lodges—What is the reason for Lodges in the Colonies coming under the immediate jurisdiction of District Grand Lodges? Is there any difference between a Provincial Grand Lodge and a District Grand Lodge?
L. A.

No. 37—Under the Warrant—I have heard it stated that, in Ireland, when a Master Mason is raised, the Warrant of the Lodge is held above his head. Can any Brother give me information with regard to this curious practice?
L. A.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 7—Stolkin—(5) I am glad to see that the query as to the identity of Stolkin, which was raised by me in 1915, in Misc. Latom., has been revived. The name of this fa-

mous Craftsman occurs in several Degrees, and is involved in various legends—confusing and more or less contradictory. Dr. Oliver, in one work names him as one of the three assassins (an absurdity which requires no refutation), but elsewhere mentions him among the five trusty F. C.'s to whom fell the happy chance of discovering those miscreants in concealment after their crime. It is in this connection that the name occurs in the Elu degrees of the A. and A. Rite. Bro. Cartwright, however, quoted (in *Misc. Latom.* iii., 43) a statement that Stolkin was the Craftsman who found the b. of H. A. B. "beneath a sprig of cassia"—a statement which seems to identify him with the F. C. who caught hold of a shrub, and was thereby induced to closer investigation; in every case it connects him with a different party of emissaries.

A far more important tradition is that in which he is associated with Adoniram and Joabert in the discovery of the Sacred Vault containing the long-hidden hallows of Enoch, during the excavations preparatory to the building of King Solomon's Temple. It is in this connection that the name Stolkin (or rather, its initial S.) appears in Lambert de Lintot's well-known engraving (first published in 1789), though Giblum is there indicated as one of his colleagues, instead of Adoniram. This legend still furnishes the basis of the ritual in the 13th and 14th Degrees, Rite of Perfection. It will be observed that the discoverers are not thereby identical with the three Sojs. in the English Royal Arch ritual, as is frequently though erroneously assumed to be the case: for the incident upon which that Grade is symbolically founded is attributed to a period 464 years later, when the Temple of Zerubbabel was being erected.

I have already sufficiently intimated which form of the Stolkin tradition I regard as the genuine one; it only remains to consider the possible identification of Adoniram, Joabert and Stolkin, with three of the various prominent

officials of Solomon's government named in the Scripture category in I Kings iv. One reason why this is important is because it has an essential bearing upon the vexed question whether Masonry has perpetuated any collateral memorabilia derived from sources independent of the Biblical writers: a problem which (if ever it should be proved) would afford invaluable presumptive evidence for the historicity of our Third Degree tradition regarding the chief architect of King Solomon's Temple.

Concerning Adoniram, there is no dispute as to his identity with the official referred to in I Kings iv., 6, who controlled the corvée or "levy," and was ultimately slain by the revolutionaries after Solomon's decease (I Kings xii., 18). Joabert may with reasonable probability be identified with Zabud-ben-Nathan, who is mentioned in the preceding verse of I Kings iv., the Gallicised corruption of his name being explainable probably by the sojourn of the Masonic tradition in France during the early part of the 18th century.

But what about Stolkin, the last name in the trio? Stolkin is not a Hebrew word at all, nor does it bear resemblance to any name in the list of Solomon's officers. Two alternative hypotheses seem open to us. Either he was a foreigner, and unnamed in the list; or else his name has become so corrupted as to be unrecognizable, and its identification merely conjecturable. The probabilities are in favour of the second theory. Bro. A. E. Waite (in Sec. Trad. in Freem. i., 181) says Stolkin is a corruption of the Hebrew "Shoul-kain" (meaning "a hem of possession"), but I know not upon what evidence he based this assertion—which jettisons the critical letter *t* and still leaves us with a name nowhere mentioned in Hebrew literature. Turning from Hebrew to Greek, I have somewhere seen a suggestion that Stolkin may be a corruption of *Στοιχειον* (an element), a word which Bro. Klein regards as a synonym for a geometrician or mason, inasmuch as *Στοιχεῖα* is the

term for Euclid's Elements (The Great Symbol, A. Q. C. x., 91). Obviously, however, the inference is in favour of a Hebrew proper name, as in the parallel instance of Joabert. Oliver (in his Theoc. Phil. of Freem., 208) calls him Stockyn, and says that he was appointed over the tribe of Benjamin—which would apparently identify him with Shimei-ben-Elah, a commisiariat officer mentioned in I Kings iv., 18. The same writer elsewhere (in Freem. Treas., 306) calls him Sterkin, a name which he connected with the German noun "starke," meaning "strength." In that case an identity with Azariah, the brother of Zabud, would be possible.

The LXX. Version of I Kings iv., 6, with considerable probability, gives an additional name 'Eliuz as that of a steward over the royal household; and my own suggestion is that the final syllable in Stolkin is a corruption of the Hebrew word "cohen" (a priest). But these do not carry us far enough, and, after eliminating the various hypotheses which I have come across, I must leave the solution to others, and trust the foregoing notes may at least clear the way for it. Unfortunately I have not Mackey's Lexicon or Hawkins' Cyclopaedia by me at the moment, and therefore cannot refer to any enlightenment they may throw on the subject.

W. W. C. C.

Mackey says in reference to this name: "It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart." Dr. G. Oliver, however, in his "Freemason's Treasury," in speaking of the conspirators of the Third Degree, says, "We are told that their real names were Hoben . . . ; Sterkin, the German word for strength (starke), and Oterfut."

L. A.

No. 10—Master's Hat—(5) There is much evidence to support the assertion that in former times the Master wore a hat in English Lodges. In fact, it is practically certain that there was a time when all the members of a Lodge wore their hats, but it is difficult to find when these prac-

tices ceased. The wearing of a hat by all the members seems to point to a Jewish origin, but Mackenzie, in his *Cyclopaedia* states that "formerly Masons wore hats in the Lodges as a symbol of freedom and brotherly equality." This is still the custom in most Continental Lodges, and in the Pilgrim Lodge, which is under the Grand Lodge of England and works (or did until recently) in the German language. In "*Solomon in all his Glory*," published in 1768, there is an illustration of the Brethren wearing their hats, and a similar illustration appears in "*L'Ordre des Franc-Maçons trahi, et le Secret des Mopses revelé*," published in Amsterdam in 1745. In later publications than these, the Master is the only member who wears his hat. Bro. John Turnough in "*The Institutes of Freemasonry*," 1788, gives the following Rule for the Sea Captains' Lodge at Liverpool: "Every member except the Master must sit uncovered during Lodge Hours." A minute of Mount Moriah Lodge, No. 34, England, of September 11th, 1811, states: "Br. Chapman presented this Lodge with an opera Hat for the use of the Master." In "*Jachin and Boaz*," 1814, at a certain part of the ceremony, it states that the Master puts on his hat. A Lodge under the English Constitution in which the Master wears his hat is Harmonic Lodge No. 356, on the Danish island of St. Thomas, West Indies. Here, also, the Past Masters wear their hats. From this evidence, it seems probable that up to about 1770 all the Brethren wore their hats in the Lodge. After that date the use was restricted to the Master. Probably, the Masters in England ceased to wear hats in Lodge shortly after the Union of the Grand Lodges in 1813. At the present day the Master of a Lodge wears his hat during the ceremonies in parts of the United States, but the practice is by no means universal. As far as I know, the Master does not wear his hat in any Lodge in the Dominion of Canada, but I am not certain on this point. In this connection the old catch question: "Where does the Master wear his hat?" is interesting, the reply being "On Nature's peg."

L. A.

No. 14—Worshipful—(23) In this connection, it is interesting to note what Bro. H. Clarke says in the "Freemasons" Magazine of June, 1867. "At an early period all Lodges and Worshipful Masters were called indiscriminately Right Worshipful or Worshipful. This was by a confusion as to the dignities of guilds, for only some guilds or companies are Right Worshipful or of Knightly rank; the main number being Worshipful, or of Esquire's rank. Hence, during the transition period, the title of Right Worshipful became distributed among the Scottish and Continental Lodges and was retained by them, while the English have settled down to the title of Worshipful." A somewhat different view, however, is given in Eccleston's "Introduction to English Antiquities," 1847, which says, in speaking of the Stuart period: "Only the chief merchants were allowed to prefix 'Master' to their name, and 'Worshipful' was the highest title to which any could aspire." In Scottish usage, the title is still Right Worshipful Master and Worshipful Wardens, while in other English-speaking countries "Worshipful" is restricted to those who have been installed Masters. Outside the United States, one does not often hear of a "Worshipful Lodge" except in the O.B. of the First Degree, in which the words "Worthy and Worshipful Lodge" occur. In the U. S. A. it is customary to speak of the "Most Worshipful Grand Lodge." M. K.

No. 16—Seven Stars—(24) The "seven stars" was undoubtedly a common phrase, a few centuries ago, referring to the then known planets, and I think it is likely that the writer of the Lecture in question forgot, for the moment, that the Sun and Moon were included in that seven, and so mentioned them separately. Dr. Albert Churchward (Signs and Symbols of Primordial Man) thinks that these seven stars may refer to the seven stars of the constellation of the Little Bear which revolve around the Pole Star. In Revelation i., 16, we read "and he had in his right hand seven stars." Editor.

No. 17—Point Within a Circle—(24) This may be taken as the starting point of all things, since without a centre it is impossible to draw a circle. From that point, which may be taken to indicate the Creator, the circle of infinity emanates; without it, the circle could not exist. It is the beginning, a circle within a circle, in the centre of the point is the Divine Spark of life, the Great Origin of all things, invisible, intangible, but existing. A. Cadbury Jones.

No. 19—Jacob's Ladder—(24) To obtain a full knowledge of this we must turn to the Zodiac of Denderah, which was painted when the sun was in the Sign of Virgo, at the Spring Equinox. Twenty-five thousand, nine hundred and twenty years are consumed in the precession of the equinoctial points around the Zodiacal circles. Our Calendar was made when the Spring Equinox was in Aries, and there are six Signs between Aries and Virgo. It follows, therefore, that it is fourteen thousand years since the sun was in Virgo at the Equinox, at the period mentioned in the Platonic Dialogues, and so a period of 62 thousand to 87 thousand years have passed since the Denderah Zodiac was painted. As the circle of the ecliptic is divided into 12 Zodiacal Signs, so the equinoctial points will occupy each Sign for 2160 years, and since each Sign measures 30°, or one 12th of the circle, the points of the equinox will remain in each degree for 72 years—roughly the allotted life of man. Each step in the ladder may, therefore, represent one year of life spent in the ascent from the material to the spiritual, or as we put it, from earth to heaven. It would, therefore, appear that there should be 72 steps in the ladder, the number mentioned in the Biblical record. A. Cadbury Jones.

No. 21—Lodge—(24) This was the box which held certain symbols. In the Mysteries of Isis, and the worship of Siva, it contained the stone emblem and in Hebrew ceremonies, the stone of Israel. In Masonic Consecration, the Lodge (i. e. a small box) is placed in the centre. See Bro. E. H. Dring's lecture in A. Q. C., vol. xxix., on the Tracing Board. A. Cadbury Jones.

This is an old English word derived from the Anglo-Saxon "logian," to dwell, and means a dwelling-place. Lambertus thinks that the word is derived from the Greek "logos," a word, implying a place used for conversation (c. f. the more modern word "parlour"). This, however, is unlikely. Equally improbable, I think, is the explanation put forward by Ragon that the word "lodge" is derived from the Sanscrit "loga," meaning the world, of which the Lodge is a symbol.

Editor.

No. 24—Consecration—(42) In his "Arcane Schools" (p. 50), John Yarker finds an early origin. He gives the following as a translation from the words of Cyrus, King of Persia: "I laid the foundation, and made firm the bricks, with beer, wine, oil and honey."

Editor.

From time immemorial amongst the Egyptians and Chaldeans, Wine was believed to have the power of restoring youth, and the Grape vine was called the Tree of Life (Gen. iii., 22); Adam was expelled from the garden of Eden to prevent him from eating therefrom. To Kem the 4th Deity of the Egyptians is given the honor of its cultivation. Hathor was the 5th of the ancient Egyptians who became canonized, and later deified. To her was given the credit of inventing the Plough, Loom, Mill, Flute and Dance. She was the first to plant Corn, and first to cultivate the Olive. Corn was the staff of life, and oil was used at festivals and at all religious functions. The olive was a sacred tree (see Rev. xi., 4; Zach. iv., 3; also Ex. xxx., 24 and 32, for the use of Holy Oil).

Jules A. Martin.

No. 27—Grand Cross of Constantine—(42) In the United States, there is what is known as the Grand Chapter of Constantine. This is composed of men chosen from the Grand Imperial Councils, and upon whom the Grand Chapter confers the Grand Cross of the Order. The number of those constituting this Grand Chapter is never allowed to exceed 50.

G. W. Plummer.

Masonic Notes

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No. 6

SOME NOTES ON IRISH MASONRY.

By "*Gimel*."

THE Editor of Masonic Notes suggests that it would be of general interest to the Brethren to have a short sketch of the main points in Irish working. As it has been an old custom in Ireland to commit to writing very little concerning the Order, it is a little difficult to know how far one may go. I take it for granted that what one can learn from the official handbooks may safely be worked up.

One of the points which strikes an English Mason is our democratic annual elections. All officers from the Grand Master down are elected by vote of the Brethren, except that each Provincial Grand Master is appointed by the Grand Master, and the Deputy Provincial Grand Master is, of course, appointed by the Provincial Grand Master.

Another point observed by our English friends is that our ritual differs in a number of small points, and in the opinion of some, these points are rather to our advantage. There is, I may say from experience of both sides, somewhat more strictness in proving both outside and inside the Lodge.

The Installation ceremony differs in its penalties from that in England.

Those who have been accustomed to find the Royal Arch in close connection with the Craft, and the Mark degree optional, are surprised to find the Mark obligatory before receiving the R. A. In Ireland, the Mark is an honorary advancement preliminary to the Arch, and no business can be transacted at a Mark meeting except the Installation, or the advancement of candidates. All ordinary business is

carried out in the Chapter. Here I may say that I consider the English Mark a finer degree. Our Mark ceremony does not contain the "Mark Man" part, and although one must be installed Very Worshipful Master (Installed Master of a Mark Lodge) before presiding in the R.A., one's election as Excellent King of a Chapter entitles one to the Mark Chair, and no separate certificate is issued. The Mark Chair is merely certified by a stamp on the back of the King's certificate. Further, before being installed as King, a Brother must have completed his term as Master of a Craft Lodge, and have served as either High Priest, or Scribe. Our R. A. exhibits such striking differences that English Companions feel quite at sea. This is partly owing to our degree commemorating an event about five hundred years earlier than that which the English R. A. is based on. The combination of the old degrees of Excellent and Super-Excellent Mason with our R. A. bring it more into line with Scotland than England. The time limit before taking the R. A. is six months. Both Mark and Arch can be given on the same day.

Our next step is the Order of Knight Templar, which is conferred in a Preceptory. After two years' standing as a Master Mason, a Brother may be proposed for this degree. He knows nothing about it, and is only notified if elected. Up to about half a century ago, he was required to have the Mark, Excellent Mason, Super-Excellent Mason, Royal Arch, Knight of the Sword, Knight of the East, and Knight of the East and West, before taking the Temple, which was then a very different degree from the present working. The Preceptor need not be a Past Master. The governing body is Great Priory, a title which has replaced that of Grand Encampment. After the degree of Knight Templar comes the Knight of St. Paul, or the Mediterranean Pass, and then Knight of Malta. A Preceptor of the Temple is installed a Prior of Malta as a right. A Brother may, if he choose, acquire the side degrees of Knight of the Sword, Knight of the East, and Knight of the East and West, all of

which are conferred in Councils. Formerly, they were counted as the fourteenth, fifteenth and sixteenth degrees of the Ancient and Accepted Scottish Rite; they are sometimes, but improperly, termed Red Cross Masonry and approximate to several degrees worked elsewhere. It can, at least, be said that their present position is an anomaly, as they are more or less connected with R. A. Masonry, and have no connection whatever with Chivalric degrees. A committee has recently been formed to consider the formation of a separate governing body for these Red Cross degrees.

The next step is the 18° of Knight of the Eagle and Pelican, or Prince Grand Rose Croix, which is conferred in Chapters under the Grand Chapter of Prince Masons, which was formerly called the Council of Rites. It requires the candidate to be 33 years of age, and also at least seven years a Master Mason. As each Chapter is limited to thirty-three members, and there are but sixteen in the country, it is the exception for a Brother to attain to the degree of Prince Grand Rose Croix without a considerable experience of Masonry. It is more or less a mark of distinction for those who have displayed keenness and regular attendance in the preceding degrees, coupled in many cases with a definite interest in the Charities. There are certain other limitations which cannot here be dealt with. I may mention that three Bodies ballot for each candidate, the Rose Croix Chapter, the Grand Chapter of Prince Masons, and the Supreme Council. The members are described as 18°, which is to some a difficulty, as the degrees of the A. & A. Scottish Rite from 4° to 17° have no place in Irish Masonry. It is curious, however, that although the degrees are not worked, the petition for a warrant for a Rose Croix Chapter prays for leave to establish bodies conferring the 14°, 16° and 17°.

After 18° comes 28°, or Knight of the Sun. The year book mentions that its subscribing members exclusive of

higher Orders are limited to 35. The 29° is not worked, so next comes 30°, limited similarly to thirty subscribers, 31° with its limitation of 21, 32° with its limitation of 16, and lastly the Governing Body of the Rite, the Supreme Council 33°, limited to nine subscribers.

Beyond these figures, which anyone may have for a small sum by purchasing the Calendar, there is no information available to the Brethren in general, as to the doings of the members of these degrees. Even the Jewels are rarely to be seen. The Irish Mason rarely displays many Jewels at any function. The P. M. Jewel, an occasional Mark, and the more frequent R. A. are naturally most in evidence. A K. T. Star or a Malta Jewel, and perhaps the Rose Croix are treasures which excite interest and comment. Many Brethren go through life without owning an apron of lambskin or a R. A. apron. This is accounted for by the fact that most Lodges and Chapters work in linen aprons, and one may often see even a Provincial Grand Master humbly take his seat clothed in the Master Mason's working apron. The same applies to a Grand Chapter Officer in his private Chapter.

It would not be right to close without remarking that the ritual of the Craft, Arch and Temple is efficiently looked after by the Grand Lodge of Instruction, the Grand Chapter of Instruction, and the Great Preceptory of Instruction. These bodies meet in Dublin, and are composed of skilled members of the degrees which they represent. They call on subordinate bodies to exemplify working, and any Brother present may ask questions on the work done, and will receive a courteous and often valuable reply from an expert. This has tended to establish a standard of work as well as a court of appeal on points of ritual.

The writer hopes that these few points in connection with our work may help Brethren outside this Island to a better grasp of our peculiarities.

THE HUMAN TEMPLE.

By G. W. Plummer.

(Continued.)

So far we have considered the Biblical analogies to the Human Temple even to minutiae. But esoterically we find the same truth prevails. Thus:

1. The Physical Body is the Ground Floor of the Temple.
2. The Etheric Body is the Middle Chamber.
3. The Astral Body is the Sanctum Sanctorum.

The last analogy obtaining only while mortal incarnation occurs and shows forth the application of the Three-fold Body. Each of these Bodies or divisions has its full equipment of Temple furniture in the organs and psychic centers wholly or partially developed at the present stage of evolution.

Brethren, the purpose of this monograph has not been to satisfy a certain curiosity regarding the interesting analogies cited. It is a real, vital message if you will receive it as such. Human life is more than a life of sense gratification. The duty of the priestly Hierophant is vastly more than directing the orderly functioning of countless millions of active cells. Let this message come to you as Masons as the voice of one crying in the wilderness, prepare ye, for the Kingdom of God is at hand—is here, and **within you**.

What can we do, small in number as we are? The last Avatar delivered his message to twelve illiterate men, and the whole world has suffered convulsions of thought ever since from the active exercise of their zeal. One of those men was a traitor, and such we have ever with us in every twelve. Another betrayed his Master, yet to him the Master gave the Keys of Heaven and Hell, and upon him built a Church against which He said that the Gates of Hell should not prevail.

If our twentieth century intelligence has progressed ever so little beyond the intelligence of the twelve men of that day in ancient Judea, then we can do much. If we seek the flesh pots of Masonic titular honors and fame we shall accomplish nothing.

Let us work first of all to rid Masonry of the lie in its philosophy, for we may be sure that never will it take its rightful place in the world while a fable originated in enthusiastic ignorance is perpetuated in tacit, intelligent acceptance. Spiritual power does not consort with untruth. Cleanse the fabric of Masonry and a new power will rise in the world the like of which cannot now be conceived.

Let every member who receives it, undertake to spread the message of this monograph among his Masonic acquaintances, and the seed sown will in due time bear fruit. It may even be that this message will prove to be the first step in a widespread movement for a better Masonry than we have ever known, than even its Founders ever knew, because of the greater intelligence of the Age.

When we as Masons realize the potential powers of the "I," the "Me" and the "Thou" we shall gain a concept of our responsibility not only to ourselves, not only to the Great Brotherhood of Man, but our responsibility to the Divine spark of the Great Central Flame which dwelleth in each. To enter consciously into the active assumption of such responsibility is to **"know ourselves."**

The life work of the individual is vastly more than the mere matter of directing the organization of protoplasm. That is why we are particularly instructed to take no thought of the morrow,—*"what we shall eat, etc."* Let us keep in mind at all times that vaster, more stupendous truth, that we, human temples are the microcosmic reproductions of the macrocosmic Temple, the Grand Man of the Universe, and that from one point of vantage could we see the starry galaxy in its entirety, we should behold on the one degrees are informed that the two Pillars were named

cosmic scale the colossal amplification of our own selves,—the universe in the shape of the Cosmic or Grand Man; of which suns and their attendant solar systems are but the organs, or various vital cosmic functions. Then when we comprehend the relations born by Mother Earth to the Grand Man of the Universe, we shall also comprehend how we are brought forth of that marriage or union as individual Temples, each having microcosmic organs and vital functions corresponding to those on the vaster scale.

Lastly, Brethren, remember that Man, chemically, physiologically, and alchemically, is a composition of metals and minerals. Man therefore is a *mine*, and whenever we speak of the “Quarries of Masonry” we should not mean the useful and agreeable occupation of delving into Masonic history, records, archives, etc., but intellectually mining Man himself for the truer and deeper knowledge of ourselves, that shall give us the Light that our rituals symbolically confer, but which it is our bounden duty to seek in stern reality. In that way we shall enter into the light that in very truth passes all human understanding and takes us into the very presence of the Great Architect of the Universe, whose workmen we pretend here on earth to be.

QUERIES.

No. 38—Letters on Mark K-S—I find that in England there are different interpretations of these letters, and should like to know which is the correct version. As this is an esoteric matter perhaps the Editor would obtain replies by correspondence. W. R. A.

No. 39—Star and Garter—Our badge is said to be more honorable than the Star and Garter, or any other Order in existence. What is the Order of the Star and Garter?

H. W.

No. 40—Names of Pillars—In the working of the English and Scottish ceremonies, candidates in the first and sec-

alter certain persons. I can find no grounds for such assertions in the V. S. L., and the statements that the Pillars were named after any individual, however worthy, has always seemed to me to detract from the real significance of their nomenclature. Can any of your readers direct me to any work, other than the V. S. L., in which any support can be found for these statements, which appear to be as unnecessary as they are unfounded and misleading? W. M.

No. 41—Warden's Columns—What is the significance of the raising and lowering of these Columns?

T. F. Brown.

No. 42—Clothing of Candidate—A Past Master of an old Lodge in England was recently informed by a Provincial Grand Officer (England) that his brother-in-law on a visit to the United States about 16 years ago, attended a Masonic Lodge held in an American town, and saw the candidate made a Mason in a state of complete nudity. As the original narrator is now dead, the name of the town in the U. S. A. cannot be ascertained from him, but I should like to hear if this can now be verified. It has often been stated that in the olden days (perhaps of the Operative Masons) candidates were Initiated without wearing their clothes; this would be a warranty that they were of the male sex (which is and was essential), and also that they had no m.s. about them. Does this not indicate that (most likely) they also were clad in White Robes (vide Query No. 1), for the sake of decency and warmth, and also as a symbol of Innocence and Purity? The above incident may have happened in a Foreign Lodge (possibly Italian) working in the United States. Information on this subject is much desired, as it may tend to prove the character of the Ceremony practised in Ancient Freemasonry.

Arthur Heiron.

No. 43—Knight Templar's Ring—What do the four letters V. D. S. A. on a Knight Templar's Ring stand for?

W. R. A.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 1—White Robes—(4) The candidates for initiation as Indentured Apprentices in the Operative Lodges are clothed in white gowns as a symbol of innocence and purity.
C. N. P.

The Secretary of the National Masonic Research Society of Iowa has been kind enough to write round to the various Grand Secretaries in the United States with a view to finding the customs of different districts with respect to the clothing of candidates. I have been enabled to see the replies, and find that the only State in which anything in the nature of a white robe is worn, is New York, and this agrees with the observations of L. A. The Grand Secretary of that State writes that the candidate's uniform consists of white trousers and a white cape, which is tied round the neck. There is no means of saying how this custom originated, but it was probably brought into the country by English Military Lodges belonging to regiments stationed there.
Editor.

No. 3—Royal Arch Principals—(4) I understand that when the Royal Arch was first introduced into Ireland, the ceremony was founded on the "rebuilding" of the Temple (as it still is in other countries). The legend connected with the "repairing" came in at a later date.
Editor.

No. 5—Goat—(4) The following note is by the late Bro. R. F. Gould in A. Q. C., vol. ii., p. 159: "Riding the Goat. Alluding to the well-known tavern sign, 'The Devil and Bag of Nails,' Mrs. Piozzi (Autobiog. edit. Hayward ii., 434), in a letter—5 April, 1819—to Sir James Fellowes, observes: 'Your idea of Pan among the bacchanals (Devil among a bag of Nails) is incomparable. It is the only solution of so strange a sign; and Scaliger says that his Satanic Majesty, when visible to his adorers, commonly does assume the port

and person of Azazel, Hebrew for the goat.' As the Freemasons were anciently supposed to raise the Devil, can it be that, in the above, we find a clue to the popular delusion that every newly made Mason is obliged to take a ride upon a goat?"

W. R. A.

No. 9—Saint John—(5) The following is taken from the records of Brechin Lodge, St. Ninan's, Scotland, dated December 27th, 1714, and is interesting with reference to the practice of Lodges in former times meeting on St. John's Day: "It is a statute and ordained that every member of the Lodge duly and strictly attend the brethren upon St. John's Day, yearly, for commemorating the said Apostle, our Patron Saint, under penalty of forty shillings Scots."

C. N. P.

I find that I was not strictly correct about the Installation of Brotherly Love Lodge, No. 329 (see Vol. I., p. 47). The original day was Saint John the Baptist's Day, June 24th, but I find that some three years after the formation of the Lodge, it started holding the Installation irregularly. It is now held in January, but is still called the Festival of Saint John. I find that of the first 1000 Lodges warranted (to 1864) under the Grand Lodge of England, 18 hold their Installation on Saint John the Evangelist's Day, of which 11 are in England and 7 in the Colonies, etc. Also, 12 hold their Installation on Saint John the Baptist's Day.

A. E. Remmett Weaver.

W. R. A. has sent me a list of the 11 Lodges in England mentioned above, and I find that 6 are in the south-west of England, 3 in the north, 1 in the Midlands, and 1 in the Channel Islands.

Editor.

In Scotland, St. John the Baptist's day is the historic date for Installation, but many of the Lodges hold their Installation on or near St. John the Evangelist's day. Lodge Mother Kilwinning No. 0 holds the ceremony on St. Thomas' day, while in Lodge Edinburgh No. 1, it is on St. John the Evangelist's day.

Scotia.

No. 13—Past Master's Degree—(5) This under the name of the "Chair degree" was commonly given in the Blue Lodges in Scotland about 35 years ago, usually on the same night as the Mark. It was still given thus in some of the old Ayrshire Lodges, when I paid my last visit to Scotland nine years ago. M. Thomson.

In Ireland, the Degree of Past Master was a necessity for a candidate for the Royal Arch, up to 1864. C. N. P.

No. 16—Seven Stars—(24) This query comes presumably from an American brother, for in the English ritual no such phrase as "the Sun, the Moon and the Seven Stars" ever occurs. The one and only mention which we have is where the "summit of Masonry" is said to be "an ethereal mansion emblematically depicted here (i.e. on the Tracing Board) by seven stars." It is almost needless to say that the reference is to heaven as the summit of Jacob's Ladder, or (rather should I say) its metaphorical antitype.

The introduction of the above expression into the English ritual seems fairly attributable to the influence mentioned in the editorial address on p. 17, Vol. I. of *Masonic Notes*: namely that the brethren who put our ceremonies into their present form were mentally tinged to no slight extent by tenets and traditions derived from Kabalism, Rosicrucianism and similar sources.

The Kabalists, like ourselves, were builders of a spiritual temple, which was represented materially by the temple of Solomon. But, as typical of that spiritual erection, the framers of our Masonic ritual adopted also another physical counterpart, viz. the Temple of the Universe—although that "Temple" is already perfect, and never was Man's handiwork at all. Read in this light, the language of the ritual becomes quite natural, and its application obvious.

To the imagination of a geocentric astronomer, the canopy of that cosmic Temple would be the cerulean dome, with its glittering stars a diadem of glory, especially if there was

an implied reference to the Zodiac. Although the notion of ascending to that celestial canopy, and the notion of building a temple involve together some confusion of metaphors, there can be no doubt that the "canopy" is assumed to be identical with the "Mount of Adamant," or Moriah, on which our Craft is said to be erecting its mystical edifice. It is this sacred site which is emblematically depicted by seven stars.

But why by **seven** stars? Here again Kabalism supplies an explanation. Among later accretions of Kabalism was an idea that Paradise was sub-divided into seven "hekaloth," or differentiated abodes of beatified souls. These "hekaloth" are frequently (though erroneously) spoken of as "seven heavens," which may have accordingly suggested the use of seven stars as an appropriate emblem. In the Old Testament, the expression "the seven stars" has two different meanings, being used in Amos v., 8, and Job xxxviii., 31, for the Pleiades, whereas in Job xxxviii., 32, the group translated "Arcturus and his sons" refers to the "septentriones" of Ursa Major (or "Charles Wain"), the "sons" being the three stars commonly called "the tail."

But in Kabalism "the seven stars" invariably means the seven planets of mediaeval astronomy and astrology, which (as Bro. L. A. remarks) include the Sun and Moon—the others being Mercury, Venus, Mars, Jupiter and Saturn.

If, however, I have mistaken the connection in which the expression occurs in an American ritual, probably some transatlantic Brother will elucidate it; and, in so doing, will be sufficiently explicit for English Masons to be enabled to guess the connection, as the phrase is unknown to us. May I just add that in the 12th Degree, A. and A. Rite, the seven stars there depicted are definitely said (by Pike) to mean those in Ursa Major.

W. W. C. C.

No. 18—**Side Degrees**—(24) "The Order of Rameses" was established three or four years ago in Louisville, Ky.,

by the members of King Solomon's Chapter, R. A. M., as a social diversion, something like the "Shriners." At first it was restricted to Masons of that particular Chapter, but later it was incorporated, and several subordinate bodies constituted. "The Tall Cedars of Lebanon" is another American side Degree conferred on Craft Masons, and which is, I think, practically confined to a few eastern States. "The Grotto of Veiled Prophets of the Enchanted Realm" has largely taken its place, particularly in the west and north-west part of the country.

J. W. Norwood.

No. 26—Operative Lodges—(42) I have ascertained that a few Operative Lodges have been organized in the United States, but these are modern institutions, formed solely for the purpose of working along the lines of the Operative Society in England.

Editor.

No. 29—Red Aprons—(58) In 1730-31 it was agreed that the "Stewards shall wear their Apron lined with red Silk and their proper Jewels pendant to red Ribbons."

Editor.

No. 31—White Ties—(58) I know of no real Masonic reason why white ties should be worn as emblems of purity. White aprons and gloves are specifically mentioned, and so are a necessity. Further, if any such custom existed, it would be necessary to wear white ties at Masonic meetings not only with full evening dress and dinner jackets, but even with morning dress. In my opinion, the practice of social etiquette should be followed, that is to say, a black tie should be worn with a dinner jacket.

Editor.

No. 37—Under the Warrant—(73) It is true in a sense that every Master Mason is raised under the Warrant, because the Lodge meets under the authority of the Warrant, and would be liable to be dispersed as an unlawful assembly under the Secret Societies Act but for the Warrant. Ignorance of the meaning of the term, made it customary in some Lodges to hold the actual parchment over his head.

I have seen it done, but it must be a back number by this time in most places, owing to the light shed by the Grand Lodge of Instruction being spread abroad through representatives and Inspectors who are bound to report on irregular working.

Gimel.

NOTES.

Women Freemasons—Chevalier D'Eon de Beaumont. With reference to the note on page 29, Vol. I., the Chevalier was initiated on 18th May, 1768, in La Loge de L'Immortalité, No. 376 on the Register of "the Moderns." Bro. A. Calvert, in his "Grand Lodge of England, etc.," states: "After his death at the age of eighty-two it was proved that he was a man." See also the paper by Dr. Chetwode Crawley in A. Q. C., vol. xvi.

The York Rite—There are two Mark Lodges under the Grand Chapter of Pennsylvania.

Under the Grand Lodge of Ohio, a Brother must have the Past Master's Degree before he can be installed as Master of a Craft Lodge. He may receive the degree either in a Royal Arch Chapter, or in a Convocation of Past Masters.

In Canada and the United States, it is not now necessary for any of the Principals of a Royal Arch Chapter to be Installed, or Past Masters of a Craft Lodge, although this is a necessary qualification under the Grand Chapter of England.

The Order of High Priesthood in the United States and Scotland is under the jurisdiction of the various Grand Chapters, and is only conferred on installed First Principals

In some jurisdictions of the United States, a candidate for the Capitular degrees is required to petition for the Cryptic degrees at the same time. Also, in some jurisdictions, though not all, the Cryptic degrees are a prerequisite to the Commandery degrees of the Red Cross, Knight

Templar and Knight of Malta. In Virginia and West Virginia, the Cryptic degrees are under the control of the Grand Chapter. Formerly, in New Brunswick, the Order of the Red Cross was conferred in connection with the Cryptic degrees. This Order has many points of resemblance to the fifteenth degree of the Ancient and Accepted Scottish Rite, and the Red Cross of Babylon, as conferred in England on Royal Arch Masons, though it is not identical with either of these.

All the degrees of this system, with the exception of the Craft, are under one supreme authority for the whole of the U. S. A. Each State has its Grand Chapter, Grand Council and Grand Commandery, while the supreme authorities are the General Grand Chapter, the General Grand Council and the Grand Encampment.

In Canada, there is a Grand Lodge for each Province, but in the higher degrees of this Rite, two or more Provinces are in some cases grouped under one governing body. These governing bodies are the Grand Chapter, Grand Council and Sovereign Great Priory.

The statement made at the bottom of page 10 and top of page 11, Vol. I., is an error. In England the Order of Knights Templar is conferred on Royal Arch Masons who have been Master Masons for one year, and not as there stated.

Ancient and Accepted Scottish Rite—The statement on page 13, Vol. I., with regard to "Scottish" is incorrect as far as Scotland and Ireland are concerned. In those countries the title is still retained, but it has not been used by the English Supreme Council for some years.

The third paragraph on page 14, Vol. I., should refer to the Supreme Council of England only, the organization and qualifications in Scotland and Ireland being somewhat different.

In Scotland, a candidate for the 18° need have no degree beyond that of Master Mason; at one time, it was understood that he be first a member of the Royal Order of Scotland, but this is not now requisite, the statement to that effect on page 15, Vol. I., being an error.

The Red Cross of Rome and Constantine—This Order is found in England, Scotland, and the United States. There are three Orders conferred under the same governing authority, in the following sequence:—

The Masonic and Military Order of the Red Cross of Rome and Constantine.

The Order of the Holy Sepulchre.

The Order of St. John the Evangelist.

In England and the United States, the title of the first of these Orders has recently been changed, and it is now called the Masonic and Military Order of the Red Cross of Constantine.

The governing body of the Order in each country is entitled the Grand Imperial Council. For the government of the two latter Orders, the officers are organized as a Patriarchal Council. In the United States, there are a number of Grand Imperial Councils, one of which exercises jurisdiction over what is known as the "Empire of the West." Formerly, there was a Sovereign Grand Council for the whole of the United States.

The Order of the Red Cross of Rome and Constantine is conferred in Conclaves on Master Masons. The two latter Orders of the series are conferred in Commanderies, and candidates must also be Royal Arch Masons.

I believe that there is no organization conferring these Orders in Canada or Ireland at the present time.

Masonic Notes

VOL. I.

MAY, 1919

No. 7

EDITORIAL.

AS this periodical has passed through the first six months of its existence, it is fitting that we should look around and consider our position.

It has been well received in all parts of the world, and many favourable notices in the Masonic press have done much towards making the paper known. There are still, however, many districts in which we have not been able to reach Masons who would be interested, and to overcome this difficulty, we can only rely on the efforts of our subscribers to bring the publication to the notice of all friends who are interested in Masonic symbolism and research.

We have now subscribers in practically every English-speaking as well as in many other Masonic jurisdictions, and this enables us to obtain varied and complete Replies to practically all Queries.

We believe that this paper is filling an otherwise vacant niche in Masonic literature, but at the same time we shall welcome suggestions as to how it can more usefully fulfil its purpose.

Our sincere thanks are due to Bro. G. W. Plummer, of New York City, who designed the artistic cover which we recently adopted. Also, we are grateful to the numerous subscribers who have contributed to our pages. We would remind all subscribers that these contributions of Queries, Replies and Notes are an essential factor towards our success.

THE GRAND ORIENT OF FRANCE; Its Traditions and Work.

An Address by L. V. Margerand, P. Vice-President of the Northern Lodges of France.

From the very beginning of my Masonic studies, I was struck by the fact that Masons, who posed as models of tolerance and wisdom, had fallen into the same errors which occur in other human undertakings; the very bases and fundamentals are relegated to a second place in favour of superficialities and petty considerations, with the inevitable result—division and animosity. Such we see all through history, all religions fighting against one another, not in the name of their principles, but for petty side issues. Christianity has given birth to hundreds of different sects, all of them based on the same great principles, and at the same time as far from each other as the two poles; it has been the same with Masonry, and **it ought not to be**. We ought to recognize the fact that evolution is the essential of all that is living, but evolution of method does not mean alteration of the basic principle, and I want to show you that French Masonry, though it has followed a constant evolution, has not altered in any way the great principles of our Order as laid down in 1723 by Anderson.

It was about 1721, that **Speculative** Masonry seems to have been brought to France from England, by the numerous followers of the Pretender (Scotch and Irish), who founded several Lodges whose tendencies were admittedly Stuartist and Catholic, in opposition to the Grand Lodge of England, which was Orangist and Protestant, a fact which certainly had a great influence later on the relations between the two Masonic powers. Up to 1736, Masonry in France was more or less a British Masonry; in that year, however, we see the birth of a Grand Lodge of France, which was soon to have the Duc d'Antin as Grand Master—the first Frenchman to be elected to this exalted post, and

his first speech is important to us, as it constitutes the first doctrinal manifesto of French Masonry, where we find all the principles and the ideals of our institution proclaimed by Anderson in 1723, more accentuated in France, and also because we see in it the Masonic origin of the Great Encyclopaedia, that immortal work of our 18th century philosophers, which had such a great influence on the onward march of human progress.

From its birth, our Masonry had to struggle all round for its very existence, first, with the Roman Catholic Church, which since 1738 excommunicated all Masons (*Bulla in eminenti*); with the Royal authorities, who feared this new secret society of men who met to study philosophy and practise morals (a crime under Louis XV), and last but not least, with the so-called Superior Masonic Orders such as the Grand Council of Emperors of the East and West, who tried to absorb us, and were the cause of our Grand Lodge ceasing its workings for four years, during which Masonic life had to hide itself in order not to be annihilated. But in 1773, it re-started openly under the name of the Grand Orient of France, which is ours still to-day.

A Committee of 96 Masons, all of them the most eminent men of France of that time, gave us a Constitution, which is practically ours still. Two great reforms were made: (1) the suppression of a W.M. elected for life, and the substitution of the term "Venerable" for that of Master of the Lodge; (2) Establishment of a representative system based on universal suffrage, Liberty, Equality, Fraternity, because those great Masonic virtues were to be the fundamental bases of our Order, as well as Justice and Truth its great principles. Superstition and fanaticism kept up by the clergy were condemned. Universal Brotherhood and Emancipation of Man were to be its principal cares. In a circular letter to all its Lodges, in 1776, the Grand Orient stated that "All our labours and yours must be for the general welfare of humanity." I must say that the Masons of

the time did not fail in this respect. That wonderful assembly in our Lodges of the greatest men of science, of philosophers, of lawyers and clerics, which were the majority, did much to prepare the great French Revolution, which has been such a big stepping-stone to progress and human emancipation. Shall I quote a few names:—the American Paul Jones, Benjamin Franklin, the painters Greuze and Vernet (Joseph), Moreau, the poets Delille, Florian, Voltaire, Romain de Size, the defender of Louis XVI (himself a Mason), Condorcet, Lacépède, Lalande, and the great men of the revolutionary period: Mirabeau, Sieyès, Guillotin, Camille Desmoulins, Danton, etc. Later, all the great generals of Napoléon. In fact all questions relative to the betterment of humanity in all forms, seem to have been the subject of the meeting of these great Masons, of whom we are the humble followers. Discussion of the problems of life took precedence of the pure Masonic routine which was very simple at that period, very far from the ceremonial adopted since by Anglo-Saxon Masonries.

Under Napoléon, French Masonry attained its greatest development in numbers, but its greatest eclipse in useful labours. Closely watched by the civil authorities, it soon lost all its activity, and it was not before 1871 that it recovered it. Indeed, the proclamation of the Republic, the ideals of which were those of Freemasonry, was hailed by our Masons with joy. They adopted it as their child (in fact, it came to be, through their efforts) and since then, they have been its best support and defence against all the powerful attacks of the united reaction of the Roman Catholic Church and all monarchical regimes, exasperated to see their secular hold on the people disappear with these proclamations of equality and of freedom. With the overthrow of the Republic, all the ideals of our Masonry would have disappeared for long from French soil. No more tolerance, no more liberty of thought! Rome would have been free to continue to enslave the minds of the people according to their ways and methods. Brethren, the struggle has been hot,

it is not yet finished; everywhere the vilest calumnies were flung at our heads, we were the Church of the Devil (who is supposed to come and preside at our meetings once a year), the Anti-Church that was to bring forth the Antichrist. All of you who have travelled in Roman Catholic countries must be well aware of these charges, which are believed as real truths by the followers of Rome, so great is its influence and hold on the people. When a child, I remember my mother used to make me turn my head the other way each time we passed a Masonic Temple—the house of the devil; and she would cross herself to prevent the Evil Spirit taking possession of her soul.

We had to take a stand, and in 1877, on the proposal of the Rev. Bro. Desmous, head of the French Protestant churches, we suppressed from our Constitution the paragraph which said "Freemasonry has as its principles the Existence of God and the Immortality of the Soul," a paragraph added in 1849, and adopted instead the first paragraph of our present Constitution, which shows exactly what we are, and is as follows:

"Freemasonry is an institution essentially philanthropical, philosophical and progressive; it has as its object the search of Truth, the study of morality, and the practice of solidarity; its labours tend towards the moral and material betterment of humanity, as well as its social and intellectual perfection. Its principles are: Mutual tolerance, self-respect, and besides, entire liberty of conscience. Considering metaphysical conceptions as belonging entirely to the individual appreciation of its members, it refuses all affirmation of a dogmatic order. Its motto is: Liberty, Equality and Fraternity."

As you see, we are far from those wild accusations of Atheism and Anarchism, which are launched daily against us by the Masonic Powers who do not trouble to enquire, or let bad faith and bias exist where, as I said before, it ought not to exist. No, we are not **Atheists** any more than **The-**

ists—we leave it to each member to settle those metaphysical questions with himself in his own conscience. Let me read you a letter from one of our Past Masters—Bro. Bullock, an Englishman, a former priest of the Church of England, now retired:

“Omission to mention the G. A. is not denial. A society cannot be fairly called “Atheistic” unless it expressly denies the existence of a God. The G. O. de France does nothing of this sort. It simply leaves the question open. I, who was W. M. of Lodge Concordia, O. of London, of the G. O. de France, believe in a good God—so does Bro. Brookes, who was W. M. after me. The one true basis of Freemasonry is Brotherhood, to feel towards and to treat as Brothers all Freemasons and all human beings. It is nonsense to say that a German who approves of the rape and slaughter of Belgian women and children is a true Mason, because he believes in the ‘good old German God,’ and that a Frenchman or an Englishman is not a true Mason because he belongs to the G. O. de F., which is silent about God. There is not a single sentence in the ritual of the G. O. de F. which denies or impugns the belief in God—not a single sentence which could wound the conscience of a Christian, a Jew, or a Mahometan. I am proud to belong to the G. O. because it imposes no dogma, either of affirmation or denial, but teaches and lives up to the one true Masonic basis, namely, that of humane Brotherhood.”

Every word written above by Bro. Bullock I can endorse, and say that it is a true picture of what French Masonry is. I believe this letter useful as giving an English view of our Order. I may add that this Brother came to us in the prime of life, is now over 60 years of age, and well able to judge fully a society such as ours. We owe him the full translation of our ritual into English, so nothing has escaped his attention.

Two things seem to keep a gap open between English and French Masons, the question of the Grand Architect and the Bible. The Grand Architect, by the by, does not

figure in 1723, and is not mentioned in the constitutions of that time; many of the old diplomas have not the words "To the Glory of the G. A. O. T. U." printed or written on them. Am I not entitled to enquire when its use became a landmark, and whence it comes? The Jesuits have this formula: In Majorem Dei Gloriam, which is the older of the two. But, Brethren, if in words we omit to open our labours in the name of the Grand Architect, in fact we open under His auspices, for behind the chair of our W. M. is the All-Seeing Eye. On my diploma of Master Mason the same symbol has the place of honour. We have omitted it in print, Brethren, to prevent individual Masons from imposing on the generality of the Order, their metaphysical conception of the Divine. As a symbol, we are free to identify it according to our belief. You must agree that Masonry is no more identified with Christ than with Mahomet or Buddha; that is vital for our Masonic future, if we wish Masonry to be universal.

Years ago I had the pleasure to have two distinguished American Masons as visitors at one of our Lodge meetings, and after the ceremony I asked them what impressions they had of French Masonry. "Very fine evening, sir, but it is not Masonry—you did not have the Bible." This again brings me to the conclusion that the letter had taken the place of the spirit among a good many Masons insufficiently educated in Masonic lore and science. A book could be written on the subject, but the French point of view is that the Bible, being a **condemned book in Catholic countries**, has never been in great favour, particularly at the time when we had a good many monks in our Order. The Gospel of St. John was mostly in use. Again, if an oath is taken in England on the Bible, that gives it a certain status; in France it has never been so, and I would not personally consider an oath taken on the Bible by an ordinary Frenchman. Also, the Bible identifies Masonry too much with Judaism and Christianity, and our Masonry is certainly much older—older even than the foundation of Solomon's Temple.

To conclude, I believe it is time that all Masonic powers should be once more united by sincere friendly bonds, so that in common they may have more efficacy to accelerate human betterment, morally and physically. For that, each system will have to respect the point of view of its friends. In a word, to apply this great Masonic virtue—Tolerance—there must be no more mediaeval excommunication for expressing one's thoughts in a different way, so long as the true principles are kept. Let the Churches fight each other for trifles, but let Masonry reign above these human storms, and keep the ship always above human passions in the domain of Wisdom, Truth, Beauty.

QUERIES.

No. 44—Advancing to the East—The peculiar methods of advancing to the East in the different degrees according to the English rituals, are not in any way explained to the candidate. I realize that in each case, except the First Degree, these Ss. allude to one of the important symbols of the Degree. I should be glad to see any explanation that can be given.

L. A.

What is the significance of the Ss. used in approaching the altar in the ceremony of initiation? Namdrah.

No. 45—Royal Black Knights of Ireland—What connection, if any, has (or has had) the society connected with the Orangemen, known as Royal Black Knights of Ireland, with Freemasonry? This society has the square, compasses and G on its altars, refers to the chairman's station as the "east," wears aprons similar to ours, and its members wear the square and compasses device on their lapels, etc., as an emblem, and claim to "know all we know," etc. It also has degrees styled "Red Cross," "Royal Mark" and "Link and Chain." A "Red Cross" and "Mark" degree are included in our York rite, and a "Link and Chain" degree was at one time worked under the control of the Grand Lodge of Ireland, A. F. & A. M.

Namdrah.

No. 46—Half-yearly Election—Are there any Lodges which elect Officers half-yearly now? Gimel.

No. 47—Working Tools—Information is required regarding the Working Tools of the various degrees in different countries. D. D.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 5—Goat—(4) I believe the goat may have become associated with Masonry largely through the instrumentality of the Roman Catholic Church, during the period of its open hostility to the Craft. The goat was associated in the popular mind with the Devil and sorcery, and it is likely that the charges of witchcraft, immorality and devil-worship hurled against Masonry by the church would lead the superstitious to associate "Brother William" with our mysteries. Namdrah.

No. 10—Master's Hat—(5) In St. John's Lodge, Winnipeg, which uses the American ritual, the Master wears a hat during part of the initiation ceremony. Namdrah.

No. 15—The Slate—(23) In the old days of the Rite here, (Hamilton, Ont.) when the membership was quite small, the slate was used, but as the bodies increased in number its use gradually ceased, and there are relatively few now who even remember it. W. H. Ballard.

No. 16—Seven Stars—(24) With reference to the reply by W. W. C. C. on page 91, I find that the Stars are mentioned in both the English and American lectures as follows: "He crowns His Temple with Stars as with a diadem, and with His hand He extends the power and glory. The Sun and Moon are messengers of His will, and all His law is concord." As this appears in the explanation of the First Tracing Board in English Rituals, one may reasonably assume that the reference is to the Seven Stars depicted on the Board, notwithstanding the fact that they are also men-

tioned in another connection which is given by W. W. C. C. In the Oxford Ritual I notice that the Lecture on the First Tracing Board is somewhat abbreviated, and the passage which I have quoted above is omitted; it is possible that this is the working which W. W. C. C. is accustomed to. By omitting this passage, no reference is made to the Moon in the Lecture, which seems rather unfortunate, as I believe that luminary is always depicted on the Tracing Board.

L. A.

No. 30—Past Master's Jewel—(58)—The Jewel of the Past Master, like that of the Worshipful Master, is essentially the Square. In the Grand Lodge of England, the latter bears the Square simple, while the former has the figure of Euclid's 47th Proposition added, so as to constitute what the heralds call a "difference." In Scotland, the Past Master's Jewel has the Compasses supporting the Square. So also in Ireland where the letter G is placed in the centre. G is a synonym for the Square, because the letter G in the Ecclesiastical Alphabet of the Middle Ages, familiar to builders of Churches, was a perfect Square like the Greek Gamma. The Square came to be called the letter G as a gloss because, being the geometrical representation of the four lettered name of Jehovah, it was too sacred a word to be uttered before strangers. The identity of the letter G and the Square has been masked by the modern method of suspending the Square by the right angle. In Ireland, the Jewel was formerly suspended by the short bar in the position known as the Gallows Square, which is precisely the Gamma.

John A. Cockburn.

The rank of Past Master is a comparatively recent invention and dates from a time when there were many independent Grand Lodges in existence, which accounts for variations. The officers which date from earlier times have with small variations the same jewels in all countries. In England and Canada, the jewel of a Past Master is the 47th Proposition of the First Book of Euclid, between the arms of a Square. The origin of this is uncertain, but it is main-

tained by the Operative Guild that this illustrates one of the old Masonic trade secrets, namely, the method of forming a right angle by means of three rods, of 3, 4 and 5 units in length respectively. It seems reasonable that the Past Master, being no longer a working Mason, should be invested with the proof of an important geometrical proposition, in addition to the Square, the jewel of the Master of a Lodge. In Scotland, the jewel is the Square and Compasses on a Quadrant. In Ireland, it is the Square and Compasses with the letter G in the centre. According to a Masonic tradition in the United States, the jewel of a Grand Master was formerly the same as that of a Past Master in Ireland to-day, and this jewel was worn by the Grand Masters at the time of King Solomon. The Square and Compasses enclosing the letter G is used as the general emblem of the Craft in Canada and the United States at the present day. In the U. S. A., the jewel of a Past Master is a pair of Compasses extended to sixty degrees on a Quadrant, with a Sun in the centre.

Editor.

No. 32—Due Guard—(58) In Ireland, the “due guard” is the position in which one promises that one will “duly guard” the secrets, and it enters into all the Craft Degrees.

Gimel.

The “due guard” is given in all three degrees in Scotland and the United States, and in the northern Provinces of England. In the rest of England, however, it is unknown. In Canada, it is given in the First Degree ceremony, but has a different name. I have heard that the words are derived from the French “Dieu garde.”

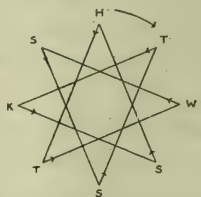
Editor.

No. 38—Letters on Mark K-S—(87) I have already obtained some information on this matter, and should be obliged if Brethren who are interested would communicate with me. It would be a help if some Brother could give me an interpretation of the Hebrew letters.

The following interpretation of the English letters was, I believe, put forward by Laurie in “History of Freemasonry and the Grand Lodge of Scotland.” He states that the

letters were said to signify: "He that was slain soared to kindred spirits," being an allusion to the Stuarts probably invented by Ramsay.

"Scotia" has pointed out to me the interesting fact that the letters H. T. W. S. S. T. K. S. give the same result if read backwards in order 1, 3, 5, 7—that is to say, omitting two letters and reading the third. This fact led me to construct an octagon as shown below, with the first letter at the apex. Following the lines of the octagon in the direction of the arrows, the letters were placed at the angles in their correct order. When this process was completed, it was found that the letters could be read in their correct order round the perimeter, as shown by the curved arrow. Unfortunately, these last curious facts apply only to the English letters and not to the Hebrew. Editor.



No. 41—Wardens' Columns—(88) The Senior Warden is the representative of the F.Cs. in a Lodge, and is in charge of labour, while the Junior Warden is the representative of the E.As., and is in charge when the Lodge is at refreshment. Consequently, when the Lodge is at labour, the Senior Warden is in authority, and this is indicated by the position of his Column. When the Lodge has been called from labour to refreshment, the situation is shown by the position of the Junior Warden's Column. It should be noted that the positions of the Columns have no significance when the Lodge is closed, and I am of opinion that before the Lodge is opened, or after it has been closed, both should be lowered. The Junior Warden takes charge only when the Lodge has been called from labour to refreshment, under which circumstances the Lodge is still open. Editor.

No. 43—Knight Templar's Ring—(88) The letters V. D. S. A. on the Ring of Profession of a Knight Templar are an abbreviation for the Latin "Vult Deus Sanctum Amorem," or the French "Veut Dieu Saint Amour," (God wishes holy love). In the United States, the letters P. D. E. P. are used, being the initials of "Pro Deo et Patria." This ring is always worn on the index finger of the right hand.

Editor.

NOTES.

History of the Craft in England—The following gives in a concise form, for easy reference, the story of our Craft in England, according to the most generally accepted accounts.

In the middle ages, a number of Lodges of Operative Masons were in existence in different parts of England and Scotland. Probably each of these Lodges had an "Old Charge" to read to its apprentices, and it is likely that this constituted the only ceremonial work of the Lodge. Many of these manuscript Old Charges are in existence to-day, and their wordings are very similar, showing that they have a common origin. The oldest of these known is the Halliwell or Regius Manuscript, the date of which is about A.D. 1390. The Old Charges give a number of rules for the moral and civil behaviour of the members of the Craft, and also the early history of Masonry under a number of headings, as follows:—

The Arts and Crafts were founded by Tubal Cain and the other sons of Lamech. They were afraid of the loss of their knowledge by either fire or a flood.

They, therefore, inscribed their knowledge on two pillars, one of marble and the other of brick. After the flood, this knowledge was discovered by Hermes and Pythagoras.

Nimrod used this knowledge at the building of the Tower of Babel.

Later, Abraham taught the Sciences to Euclid and the Egyptians.

At the construction of King Solomon's Temple, the knowledge of Masonry was used.

Charles Martel of France went to one, Naymus Graecus, who had been at the building of the Temple of King Solomon, and from him learned the whole of the Craft.

St. Alban in Britain patronized the Art.

King Athelstan and his son (or brother), Prince Edwin, convened an Assembly of Masons at York. The date of this is given in one document as A. D. 926.

After this General Assembly, we are told by Anderson in his Constitutions, that a meeting was held yearly at York for the jurisdiction of the Craft throughout England, but in 1567, the Masons in the south of the country elected Sir Thomas Gresham as their Grand Master. From then on, London became an independent centre of Masonic activity.

At this time, the majority of Brethren in a Lodge were probably Fellow-Crafts, and there were no separate degrees as we know them now, the term "Master" being rather a rank. The ceremony of initiation probably contained the elements of all three Craft degrees, together with that of the Royal Arch. A "Word" was communicated as a means of recognition, and the "Ancient Charges" were read.

Early in the seventeenth century, Lodges began to admit as honorary members, men who were not Masons by trade. At first, they were called "Accepted Masons," the term "Speculative" being adopted some years later. At the end of this century the system was entirely speculative.

In February, 1717, the four Lodges which were then in being in London met at the Apple-Tree Tavern and constituted themselves into a **Grand Lodge of Free and Accepted Masons under the Constitution of England**. These four Lodges were:

A Lodge meeting at the Goose and Gridiron, St. Paul's Churchyard, (now Lodge of Antiquity, No. 2).

A Lodge meeting at the Crown, Parker's Lane. (Became extinct in 1736.)

A Lodge meeting at the Apple-Tree Tavern, Charles street. (Now Fortitude and Old Cumberland Lodge, No. 12.)

A Lodge meeting at the Rummer and Grapes, Channel Row, Westminster. (Now Royal Somerset House and Inverness Lodge, No. 4.)

The Grand Lodge thus constituted held its first meeting on St. John the Baptist's day, June 24th, 1717, and elected Anthony Sayer Grand Master.

The Lodges which met for the next few years had power only to confer the degree of Entered Apprentice. It is probable that about the year 1716, Dr. Desaguliers and Dr. James Anderson evolved from the one existing ritual those of Fellow Craft and Master Mason much as we have them now, the Order of the Holy Royal Arch being included in the degree of Master Mason.

At this time the degrees of Fellow Craft and Master Mason were only given in the Grand Lodge, but this was changed in November, 1725, after which date all three degrees could be conferred in a private Lodge.

In September, 1721, the Grand Lodge empowered Dr. James Anderson to digest the "Ancient Charges" into a new system, and as the result of this, Dr. Anderson published the first Constitutions in 1723. These changes were supervised by Dr. Desaguliers, who was also the initiator of our Charity scheme.

The Lodge in York had not joined the newly formed Grand Lodge, and in the year 1725, the Brethren constituted themselves into a distinct supreme authority which they called "**The Grand Lodge of all England.**" In 1779 this Grand Lodge granted a charter to some London Brethren who had seceded, thus forming the "**Grand Lodge of England South of the Trent.**" This latter Grand Lodge became extinct in 1789, and the Grand Lodge at York followed suit in 1792, after which the "York Lodges" succumbed.

In 1730, the Grand Lodge changed round the means of recognition of the first two degrees, owing to disclosures

which were being made at that time. These changes have remained in force in the British Isles and America, but were never made on the continent of Europe.

In the year 1751 came a great division in the ranks of the London Grand Lodge, which had been formed in 1717. In that year a number of Irish Masons joined together and formed in 1753 the **"Grand Lodge of Free and Accepted Masons of England according to the Old Institutions."** They temporarily reverted to the older means of recognition, and, maintaining that they preserved the ancient ceremonies, called themselves **"Ancient"** Masons, while the legitimate Grand Lodge Brethren they styled **"Moderns."** Later, they also became known as **"Atholl"** Masons, because the Duke of Atholl became their Grand Master in 1771. In 1756, Laurence Dermott, Grand Secretary of the "Ancients," published a Book of Constitutions for that Grand Lodge, called *Ahiman Rezon*.

In 1770, three Scotch Lodges under the constitution of the "Ancients" seceded and formed **"The Supreme Grand Lodge."** This was subsequently joined by other Lodges, but became extinct in 1775.

Thus, there were, during the eighteenth century, five distinct Grand Lodges in England, although there were never more than four in existence at the same time. After 1792, all had succumbed except the "Moderns" and the "Ancients."

A reconciliation between the two Grand Lodges was brought about in 1813 when they were united to form **"the United Grand Lodge of Ancient Freemasons of England,"** which title was altered two years later to **"the United Grand Lodge of Free and Accepted Masons of England."**

At the Union, the Order of the Holy Royal Arch was recognized as part of Ancient Masonry. At the same time, it was declared that Masonry was Universal, thus precluding any tendency towards sectarian Christianity which there may have been previously.

Masonic Notes

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No. 8

THE ALLEGED ROSICRUCIAN ORIGIN OF FREEMASONRY.

*A Paper read before Metropolitan Lodge No. 1, Ark Masons,
New York City, by Maitland A. T. Raynes.*

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Officers of the Lodge.*

THERE is a certain type of Masonic historian who assures us that Masonry is of such ancient origin that the Patriarch Adam waited with ill concealed impatience until Abel was fourteen years old, and then presided over the first Masonic Lodge, with Cain in the West and Abel in the South. So early in the history of Modern Masonry were these pretensions bruited abroad, that we find in a Hudibrastic poem, entitled "The Freemasons," and published at London in 1723, these satiric, but not undeserved lines:

"If History be no ancient fable
Freemasons came from the tower of Babel."

Whence then did they come? It may be assumed now—and we hope to prove it later—that Masonry derives from two sources, one exoteric, the other esoteric. We may further assume that Modern Masonry, as we know it to-day, dates absolutely from 1717, when Anthony Sayer was elected First Grand Master of the First Grand Lodge—that of England, the Mother Grand Lodge of the World.

What of Masonry before that date?

A fortunate visitor to the city of London may be invited to feast with one or other of what are known as the "City Companies." Each of these Companies bears the name of a trade, and they vary in importance from the Mercers' Company, with its membership of two hundred, and its annual

income of over £100,000, down to the Glass-Sellers' Company, with forty-four members and £20 income. These companies have three points in common with Freemasonry. Each has its Master and Wardens, each is convivial, and each can be termed "speculative and not operative," because the members, for example, of the Fishmongers' Company are distinguished commercial magnates, lawyers, doctors, and judges, whose only knowledge of fish is how to eat it.

These "Livery Companies," as they are termed, are the survivals—there are eighty-nine of them—of the mediaeval craft guilds which once regulated the trade and commerce of the cities in which they met, and were the prototypes of our modern trades unions.

Among the number of City Companies in London is the Masons' Company, and it is by no means one of the chief. It has some sixty-three members, and an annual income from endowments and lands of some £550. It is of respectable antiquity, standing in the thirtieth place in order of precedence, and we find it obtaining a grant of arms in 1472 from King Edward IV. These arms, however, bear no resemblance to those now borne by the Craft. In heraldic language they are thus described: a field sable, a chevron grailed argent between three castles of the same, in the field of the chevron a compass of the first; which being translated into intelligible English means a black shield with three silver castles on it and between them a silver chevron with ragged edges bearing a pair of black compasses.

In the exoteric sense, this Livery Company of Masons can be termed—if not the Father—at least the Grandfather of Modern Masonry. To it all the lodges of Operative Masons working in or near London owed allegiance, and we actually find a lodge of speculative or "Accepted Masons" being held under the wing of the Company in 1620*. This

*Vide "The Hole Craft and Fellowship of Masons," Edward Conder, Jr., London, '1894.

is the earliest record yet discovered of "speculatives" entering a craft lodge, and is interesting because, of the seven "accepted" at this date, three were members of the Masons' Company, and when they entered this speculative lodge they only paid half-fees.

Further it is not necessary to go, in the exoteric history of the Craft. All we need to do at this moment is to show that in England there was an organized operative Masonry—with its Central Authority—and that purely speculative members were "accepted" at a comparatively early date. It may be noted in passing that these "acceptances" gave the "accepted Mason" no rights in the Livery Company of Masons, which was then confined to purely "operative" members.

Turning now to the esoteric line of Masonic ancestry—as far as the Grand Lodge of England is concerned—our first direct approach is with the initiation of Elias Ashmole at Warrington, in Lancashire, on October 16th, 1646. Ashmole's initiation was long considered the earliest example of the acceptance of a "speculative," and, though it has lost this distinction, it is none the less an event of importance.

All the authorities are agreed that Elias Ashmole is the keystone in the arch of the bridge that leads from Modern Masonry to the Brethren of the Rosy Cross, and it is therefore necessary to devote some little space to this curious and interesting character.

Our friend was born at Lichfield in England on May 23rd, 1617, the son of a moderately prosperous saddler. His start in life, however, came from his cousin, Thomas Paget—one of the Barons of the Exchequer, and thus a member of the judiciary—the son of Ashmole's maternal aunt. To him Ashmole went in his sixteenth year to prepare himself for his future profession—the law. At the age of twenty-one he attained his majority and also his independence by a wealthy marriage—a proceeding which became

a habit with him. At twenty-four we find him an attorney and a widower, and three years later we find him—at an unusually late age—an undergraduate at Brazenose College, Oxford, where we are told * “his intimate acquaintance with Mr., afterwards Sir George Wharton, gave him a turn to astrology, which was in those days in greater credit than now.” For three years he fought in the Civil War upon King Charles’ side, and then retired to London. There we find him in close friendship with certain famous astrologers, to wit, Sir Jonas Moore, Mr. William Lilly, and Mr. John Booker, by whom, says the quaint *Biographia Britannica*, “he was caressed, instructed, and received into their fraternity, which then made a very considerable figure as appeared by the great resort of persons of distinction to their annual feast of which he was afterwards elected steward.”

He acquired his great wealth on November 16th, 1649, when he became the fourth husband of Lady Mainwaring, the bride being some twenty years his senior. From that time on, his house became the resort of the most learned persons of the time. It is important to note that he was admitted a Fellow of the Royal Society in 1661. Throughout the reign of Charles II, he was in high favor at court, became Windsor herald, and refused the highest heraldic distinction—that of Garter-King-of-Arms. He stood aside in favor of his father-in-law, Sir William Dougdale, whose daughter, Elizabeth, he married in 1668, eight months after the death of his second wife.

As a great benefactor of the University of Oxford, to which he presented priceless books, manuscripts, and other rare and valuable gifts—the foundation of the world famous Ashmolean Museum—he figures in Anthony à Wood’s “*Athenae Oxonienses*,” and we find that writer—who was markedly chary of praise—devoting quite a panegyric to him. This contemporary writer says of him:—

**Biographia Britannica*, 1747. Vol. 1.

"He was the greatest *virtuoso* and *curioso* that ever was known, or read in England before his time. *Uxor Solis* took up its habitation in his breast, and in his bosom the Great God did abundantly store up treasures of all sorts of wisdom and knowledge. Much of his time when he was in the prime of his years was spent in chymistry, in which faculty, being accounted famous, did worthily receive the title of *Mecuriophilus Anglicus*."*

This title "The English Lover of Mercury" is significant to all students of Rosicrucian lore, and while he never claims the title of "Rosicrucian" for himself, it was freely bestowed upon him by his contemporaries. It is, however, from his own diaries that we obtain pretty certain evidence of his connection with the Brotherhood.

He tells us that he was adopted by Mr. William Backhouse—who was reputed an Adept—and was certainly a pupil both of Michael Maier and Robert Fludd. Anthony à Wood—himself reputed to be a Rosicrucian—says of him*:

"A most renowned chymist, Rosicrucian and a great encourager of those that studied chymistry and astrology, especially Elias Ashmole, whom he adopted his son and opened himself very freely to him the *secret*."

Ashmole's standing in the Brotherhood will become apparent to all who remember the "Landmarks of the Fraternity" from the following extracts from his diary:

"1651. April 3. *Post merid.* Mr. William Backhouse, in *com.* Berks, caused me to call him father thenceforward.

"June 10. Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me.

*Athenae Oxonienses, Vol. III. Col. 359: 577.

"1652. March 10. This morning my father Backhouse opened himself very freely touching the great secret.

"1652. May 13. My father Backhouse lying very sick in Fleet Street, over against St. Dunstan's Church; and not knowing whether he should live or die, about one of the clock told me, in syllables, the true matter of the Philosopher's Stone, which he bequeathed to me as a legacy."

That Ashmole himself was not ignorant of what this adoption and legacy meant, we can see from his own words in his notes on Norton's "Ordinal."* He writes:

"There has been a continued succession of the Philosophers in all ages, altho' the heedless world hath seldom taken notice of them; for the antients usually (before they died) adopted one or other for their sons whom they knew well fitted. . . . If it so fell out that they met not with any, whom they conceived in all respects worthy of their adoption, they then resigned it into the hands of God, who best knew where to bestow it. However, they seldom left the world, before they left some written legacy behind them, which (being the issue of their brain) stood in the room and place of children, and becomes to us both parent and school-master, throughout which they were so universally kind as to call all students by the dear and affectionate title of sons (Hermes giving the first precedent)."

We have now, perhaps, sufficiently established Ashmole in the dual character as Mason and Rosicrucian, but one swallow does not make a summer, though, by the same token, it is an infallible sign of the summer's advent. The next question is, were there any others who possessed this dual character about that time. Dr. A. G. Mackey, the renowned author of the "History of Free Masonry," writes:

"Higgins, Sloane, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucian-

*Theatrum Chemicum Britannicum, p. 440.

ism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic philosophy; that of Freemasonry from an operative art."

How far the learned doctor was wrong we shall see when we take up later, Rosicrucian and Masonic symbols, but it is important to note that he made a complete *volte face*, and ultimately championed the Rosicrucian origin of Masonry with all the wealth of his learning and the vigor of his pen. However, he is introduced here only to show the importance that he attaches to Sloane, who lays it down that the Masonic lodges "sprang out of Rosicrucianism and the yearly meetings of the astrologers," the first known members of the lodges—Fludd, Ashmole, Pordage, and others being "all ardent Rosicrucians in principle, tho' the name was no longer owned by them."

(*To be continued.*)

QUERIES.

No. 48—Formation of Grand Lodges.—In a country where there are no Grand Lodges, and where the Lodges are under the jurisdiction of a Supreme Council, can a Grand Lodge be declared without the consent of the Supreme Council? Is it necessary for a Grand Lodge to be recognized by the Supreme Council of the country before it can be considered legal? What are the recognized rules for establishing Grand Lodges? Allan James Carseres.

No. 49—Chain Tassels on Aprons.—What is the significance of the two chain-fringed ribbons suspended from under the flap of our aprons? Namdrah.

No. 50—Long Aprons.—Are aprons falling below the knees still worn in the older Scotch Lodges? L. A.

No. 51—London Rank.—What is this mark of distinction which is conferred on some Brethren in England?

H. W.

No. 52—Cast Hollow—We are told that the Pillars for the entrance to the Temple were cast hollow the better to contain the constitutional rolls. Is there any evidence for this curious statement?
M. K.

No. 53—Apprentice Pillar—What is the legend of the Apprentice Pillar?
A. D. F.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 2—N. E. Corner—(4) In "Lectures on Masonic Symbolism," Albert Pike states: "In that preparation of the candidate which symbolizes the condition of the Aryan race especially, in its infancy, he . . . represents this race in its original home on the highlands of Pamir, in the north of that Asia always termed the Orient, at the angle whence, upon two great lines of emigration, S. and W., they flowed forth in successive waves to conquer and colonize the world. This interpretation is conjectural, but I do not see what else can be symbolized by the N. E. corner of the Lodge." See also A. Q. C., vol. IV., p. 116.
Editor.

No. 3—Royal Arch Principals—(4) I understand that under the Grand Chapters of Nova Scotia (which covers the territory of Nova Scotia, Prince Edward Island and Newfoundland) and New Brunswick, the nomenclature of the Principals follows the system found in the United States; that is to say, in these jurisdictions the Principals are High Priest, King and Scribe respectively. The Grand Chapters of Australia and New Zealand both follow the English and Scotch system; the Principals are Zerubbabel, Haggai and Joshua.
Editor.

No. 5—Goat—(4) There appears to be some residuum of fact underlying the Goat stories that have been associated with our ceremonies, not only as regards actual horse-play by those misguided members from whose practices we suffer, but, as might be expected, in the interpretations of some

of our symbols used to convey special ideas. The terrors of Jachin and Boaz, referred to by Thackeray in his "Book of Snobs" may be esteemed lightly, but it is of interest to see in the two pillars of the porch other suggestions besides those generally accepted. Another meaning of the word Boaz is "swiftness," and the second syllable is also written "oz." The word "ez" is the name for goats of either sex in the Hebrew, and in that lettering all three—az, ez, oz, are written alike, i.e. "az." In the Talmud, the goat is used as an emblem of strength, endurance and pluck, all desirable virtues for our candidates, and the old chroniclers wrote that Job's goats killed the wolves which attacked them, while Hanina's carried off bears on their horns. Another rendition of the word Boaz gives "in the strength of the goat," and may be applied to the mental equivalents of agility and surefootedness, which are quick, sound judgment, and a correct sense of values. To "play the goat" is distinctly carnal, but to advance in Masonry in the strength of the goat will add only honor to those concerned.

N. W. J. Haydon.

No. 8—Slaves—(5) A friend has made several inquiries of life-long members of the Craft in Florida, and none of them have ever heard of a Lodge owning slaves. Inquiries have also been made in the neighboring jurisdictions, but so far no case has been brought to light. Editor.

No. 9—Saint John—(5) As far as I can ascertain, no mention is made of the parallel lines in the first degree in Canada. That part has been cut out of the Lecture.

Editor.

In Scotland, the parallel lines are referred to the Saints John. Scotia.

No. 11—Lesser Lights—(5) I find that in French rituals, the five Principal Officers of a Lodge are referred to as the Five Lights. They are the Master, Wardens, Secretary and Orator, and are the elective Officers in that country.

It would be interesting to know how this came into the rituals. Editor.

No. 12—Deacons' Jewels—(5) In Canada, the Dove is the authorized Jewel of a Deacon. I may say that practically all Jewels worn in Canada are the same as those worn under the Grand Lodge of England. Editor.

No. 14—Worshipful—(23) In a Mark Lodge in the United States, the presiding officer is entitled Right Worshipful Master, while the Wardens are "Worshipful." This would lead one to suppose that the Scotch practice has been followed. In Ireland, the presiding Officer in the degree of Mark Master Mason is the Very Worshipful Master.

L. A.

No. 20—Scottish—(24) In the year 1307, a persecution of the Knights Templar began in Europe by the Church and State, and the Order was practically broken up. It is said that many of the knights took refuge in Scotland, where they joined the Freemasons. This is the explanation generally given of high grade masonry, and it is an undoubted fact that in many of these degrees, the symbols of the Templars are mixed with those of the Craft. For this reason, the high degrees were said to be "Scottish," although the earliest records of them come from France, where they were organized by Ramsay, who put forward the above explanation for the name. Another favorite explanation is that these degrees were an invention of the followers of the House of Stuart, the pretenders to the throne of England, who intended to use them as a means of gaining political power. Yet another explanation has, I understand, been put forward by Schiffman. He states that about 1725, some Masons in France adopted the acacia as their emblem and became known as "Frères Ecossois." The ignorant mistook this for "Frères Ecossais," or "Scotch Brothers," which gave rise to the popular belief that the degrees which they possessed, had their origin in Scotland. The only difficulty in this explanation, is the word "Ecossois," which I

am unable to find in any French dictionary. The word "acacia" remains unchanged in the French language, but its pronunciation is very similar to "Ecossois," or even "Ecos-sais."

Editor.

No. 23—Free—(42) The matter was treated fully in A. Q. C., vol. ii., by Bro. F. F. Schnitger. It may be that the term indicates that the Craftsmen were workers in a free art, such as sculpture, or that they were workers in free-stone, in which case Free Masons would be an abbreviation for Freestone Masons. It is more likely that the term refers to some form of emancipation, in which case it would mean, either that the Free Masons were those who had been made free of the Masons' Guild, or that they were exempted from the control of local Guilds in whatever towns they might be residing. Bondsmen have always been regarded as ineligible for membership. The Halliwell MS. contains the following: "That the Maýster hymn wel be-se, that he no bondmon prentys make." Bro. G. Fort in his work expresses the opinion that the words "Free Mason" may be derived from the French "Frère Maçon," or "Brother Mason," which expression was, no doubt, in frequent use among the French operative workers. The earliest known use of the words "Free Mason" is found in the Sloane MS. of June 14th, 1396, in which the following passage occurs: "Viginti et Quatuor Lathomos vocatos free maceons et viginti et quatuor Lathomos vocatos ligiers." That is to say, "Twenty-four masons called free masons, and twenty-four masons called layers." Dr. Charles Merz (Guild Masonry in the making, p. 430) states that in 1377, Will Humbervyle, styled Magister Operis and a "free Master Mason," was employed as a teacher at Oxford.

Editor.

No. 24—Consecration—(42) The origin of this custom is to be found in the sacrificial rites of earlier times. In "Foundation Rites, with some Kindred Ceremonies, etc.," J. D. Burdick says: "To properly propitiate the Earth Spirit was of the utmost importance in beginning a new building,

in the early stages of civilization. She must be reconciled to bearing the new load with which she was to be burdened. Partly with the notion of offering a propitiatory sacrifice to the Earth, and partly also with the idea of securing to himself forever a portion of soil by some sacramental act, the old pagan laid the foundation of his house in blood." W. G. Speth in "Builders' Rites and Ceremonies," also discusses this matter. The foundation sacrifice of a human being was abolished in more civilized times, although it was the custom in Oriental countries until comparatively recently, and its place has been taken by an offering of the most important vegetable products. These three elements are mentioned together in Ps. civ., 15. Sacrifices of flour, oil and wine were common among the Romans, and the custom may have come to us by way of the Roman Colleges of Architecture.

C. N. P.

No. 33—High Twelve—(73) According to our traditions, this is the hour at which the Brethren ceased from their labours and adjourned for their midday refreshment. This is brought out in the ceremonies of "Calling Off" and "Calling On," which are now seldom practised in our Lodges. We can then assume that our Grand Master, having ceased his labours with the other Brethren, was accustomed to repair forthwith to the Temple to pay his adorations to his God. Also, we must look, as in so many cases, not for historical fact, but for symbolical meaning. The legend of the Third Degree depicts part of the mystical experience of mankind, which is represented by the Grand Master. The teaching then is as follows. At a certain time, every day, we should put away all that is worldly, all that is impure, and should go into the Holy of Holies of our being, into the Sanctuary of the stillness of the soul, that there we may offer up our spiritual sacrifices to the Most High. This is one of the early steps on the path to the heights, that path which leads man back to his Creator. In the Rituals of the United States, the Grand Master is said to have entered for the purposes of his devotions, the Sanc-

tum Sanctorum itself. This is obviously absurd from a historical point of view, for we know that no man save the high-priest could enter that hallowed spot; it is, therefore, an indication to us to look for the inner meaning.

Editor.

The words "High Twelve" have no reference whatever to Jewish customs. The **sixth** hour was midday in Palestine, as I believe it is at the present moment among the Jews. I once heard a learned divine giving a very picturesque sermon upon Jesus with the woman of Samaria at the well, and he drew a beautiful picture of the evening shadows falling around in the dusk as He sat at the well, and the woman approached, but the whole story as he told it was utterly spoiled by the fact, which he evidently did not know, that the sixth hour was midday, when the woman was going to draw water for the mid-day meal. The gong striking twelve in the Lodges, and the references to High Twelve in the Ritual are absurd.

Scotia.

No. 35—Trowel—(73) In the United States, the working tools of a Master Mason are all the tools of the Operative Mason, especially the trowel, which is the only one mentioned by name. "By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wheresoever dispersed over the globe, into one Companionship of Brotherly Love." This explanation which is given in the United States to-day is similar to that which was formerly given in Ireland. In England and Canada, the trowel is not in general use as a working tool at the present day, its use being restricted to the Ceremonies of laying a foundation stone. In Scotland, it is the Jewel of the Junior Deacon. In Ireland, the Jewel of a Provincial Grand Inspector is a Trowel imposed on an open volume of the Laws and Regulations. There are, however, a few exceptional cases in which English Lodges make use of the Trowel in one way or another.

These are all relics of former times, and the circumstances have been published in *Ars Quatuor Coronatorum*. Briefly, they are as follows:

- (i) Jewel of oldest Past Master.
- (ii) Jewel of Entered Apprentice.
- (iii) Jewel of Tyler.
- (iv) Working Tool.

Under the Grand Lodge of New Zealand, it is one of the three working tools presented to a Master at his installation, the others being the Rule and the Line. I believe that this was formerly a practice in England. The Trowel is an important symbol in the English Royal Arch, where it appears in connection with the Sword. In most countries, it is found on the Jewel of a Royal and Select Master, and also in connection with the Greater Lights in those degrees. This latter usage has recently been done away with in the United States. Notes on the use in other countries would be interesting. Editor.

No. 36—District Grand Lodges—(73) A District Grand Master has more power than a Provincial Grand Master, and can take action in certain cases, when it would be necessary for a Provincial Grand Master to apply to the Grand Master. The same system is used under the Grand Lodges of England and Scotland, but under the Irish jurisdiction, there are Provincial Grand Lodges abroad, and no District Grand Lodges. Also, there are Provincial Grand Lodges under the Grand Lodge of New Zealand. In Australia there are Metropolitan and Country Districts under Inspectors. In Canada and the United States, the system is quite different. There is an independent Grand Lodge for each Province or State, and the territory of each is divided into Masonic Districts, over each of which a District Deputy Grand Master is elected by the representatives in that District. The powers of this Officer are similar to those of a Provincial Grand Master, but there is no subordinate Grand Lodge over which he presides. Editor.

No. 37—Under the Warrant—(73) In Babadori Lodge, Sierra Leone, working under the Irish Constitution, the following is the procedure when a candidate is raised. A Square is placed on the ground, and four Master Masons—usually the two Wardens and the two Deacons—support the Warrant of the Lodge by its four corners immediately over the Square. When the candidate is raised, he has his feet on the Square, one foot pointing down each arm, the Warrant being over his head. After the raising is completed, the Master says: “You will observe that you are raised with your feet on the Square, and under the Warrant of the Lodge, supported by four fleshy pillars.”

G. R. H. Deane.

NOTES.

Masonic Calendar—The following shows the means of computing dates for the various degrees:

Craft. A. L. Anno Lucis. In the year of Light. Add 4000. In former times, this was sometimes called Anno Lithotomorum. In the year of the stonecutters.

Royal Arch. A. I. Anno Inventionis. In the year of the Discovery. Add 530.

Royal and Select Masters. A. D. Anno Depositionis. In the year of the Deposit. Add 1000.

High Priesthood. A. B. Anno Benefacio. In the year of the Blessing (of Abraham by the High Priest Melchizedek in B.C. 1913). Add 1913.

Knights Templar. A. O. Anno Ordinis. In the year of the Order (from the date of its organization by Hugh de Payens in A.D. 1118). Subtract 1118.

Scottish Rite. Anno Mundi. In the year of the World; or A. H. Anno Hebraico. In the Hebrew year. The Jewish chronology is used. Add 3760 before September and 3761 after, as the year begins in September.

French Rite. A. L. Anno Lucis. In the year of Light. Add 4000 before March 1st and 4001 after, as the

year begins on March 1st. Sometimes called "L'an de la V. L." (Vraie Lumière).

Red Cross of Constantine. A. O. Anno Ordinis. In the year of the Order (from the date of its organization after the Battle of Saxa Rubra in October, A.D. 312). Subtract 313.

Royal Order of Scotland. In the year of the Restoration of the Order (after the Battle of Bannockburn, A.D. 1314). Subtract 1314.

Ancient and Primitive Rite. A. E. Anno Egyptiaco. In the Egyptian year, (dating from the consolidation of the Egyptian kingdom under Menes). Add 5044 before July 20th and 5045 after, as the year begins on July 20th. This Rite speaks of the era 000,000,000 to denote a vast indefinite period.

Spirit and Matter—It has been pointed out that "Ordeal," which was mentioned as a lesser Sacrament in the address on the Masonic Relation between Spirit and Matter (Vol. I., page 19), hardly fulfils the definition of a Sacrament, which is "an outward and visible symbol of an inward grace." The seventh Sacrament would more properly be that of Aspersion, or possibly Confirmation, although the latter is the inner Sacrament of the Holy Spirit (by Fire), corresponding to the outer ceremony of Baptism (by Water).

Also, Lector or Reader would be more correct than Thurifer as one of the minor offices of the Church. The four lesser orders of Acolyte, Exorcist, Reader and Doorkeeper were instituted about the third century of the Christian era, they were continued by the Council of Trent, and are still used in the Latin Church.

The symbolic ages of the different degrees are interesting as further illustrating the numerical system which runs through the degrees. According to old rituals, the symbolic age of an E. A. is 3 years, that of a F. C. is 5 years, and that of a M. M., 7 years. These ages are still mentioned in French rituals.

Masonic Notes

VOL. I.

JULY, 1919

No. 9

EDITORIAL.

THIS issue completes the first Volume of Masonic Notes, nine numbers having been published, as stated on the second page of our Introduction (Vol. I., p. 2).

Owing to the help of many friends in increasing our circulation, we have decided to continue the publication for at least nine more issues, the subscription for which will be one dollar, or five shillings, payable in advance.

Subscriptions should be sent in at once, preferably by currency, money order, or postal order (we should prefer not to have American cheques, owing to the loss by taxation and cost of exchange).

The first number of the new volume will be issued shortly; it will contain considerably more material than those already published, and will be illustrated. At the same time, subscribers will receive a title-page and index to Volume I, which is now being prepared.

THE ALLEGED ROSICRUCIAN ORIGIN OF FREEMASONRY.

By Maitland A. T. Raynes.

(Continued.)

Perhaps the most exhaustive authority on the connection between Freemasonry and the Rosy Cross is Professor J. G. Buhle, of Göttingen, who in 1804 produced a monumental work in which he treats his subject with typical German thoroughness, not to say ponderousness. Buhle's thesis is, roughly, this:

I. The original Freemasons—as distinct from Operative Masons—were a society developed by the English Rosicrucians between 1633 and 1646, their object being magic in the cabbalistic sense, i.e., the occult wisdom transmitted from the beginning of the world and matured by the Christ; to communicate this when they had it, and to search for it when they had it not, and both under an oath of secrecy.

II. This object of Freemasonry was represented under the form of King Solomon's Temple, as a type of the true and mystical church, whose corner-stone is Christ. This Temple is to be built of men—or living stones—and it is for magic to teach the true method of this kind of building. Hence all Masonic symbols either refer to Solomon's Temple, or are figurative modes of expressing magic in the Rosicrucian sense.

III. The Freemasons having once adopted symbols, etc., from the art of Masonry, went on to connect themselves in a certain **degree** with the guilds of handicraft masons, and adopted their distribution of members into apprentices, journeymen, and masters.

Buhle's theory is exhaustively and somewhat acridly combatted by that learned and painstaking Masonic historian, Robert Freke Gould in his "Early History of British Freemasonry," and he holds Elias Ashmole's influence to be of no account, saying:

"My own view is that the Ashmolean influence on Freemasonry, of which so much has been said, is not proved to have had any foundation in fact, though it is fair to state that I base this opinion on circumstantial evidence alone, which is always liable to be overthrown by apparently the most trifling discovery."*

*Library of Freemasonry, New York, Vol. II., p. 262.

Another learned authority, John Yarker, in his "Speculative Freemasonry" (London, 1883), pronounces Elias Ashmole to have been, in 1686, "the leading spirit both in Craft Masonry and in Rosicrucianism." In his opinion "both societies fell into decay together, and both revived together, in 1682. . . . It is evident that the Rosicrucians—who had too freely written upon their instruction, and met with ridicule—found the operative guild conveniently ready to their hand, and grafted upon it their own mysteries. Also from this time, Rosicrucianism disappears and Freemasonry springs into life, with all the possessions of the former."

Both these authorities, however, give us a list of distinguished men who were reputed to belong both to the Masonic and Rosicrucian Fraternities; among the number are Thomas Vaughan, better known perhaps as Eugenius Philalethes, Sir Robert Moray, William Lily, the astrologer, Anthony à Wood, Sir Christopher Wren, Robert Boyle, John Locke, and William Oughtred, and of course Ashmole, but of this list of nine, five were members of the Royal Society, and Oughtred would certainly have been had he lived a few months longer. This brings us to the theory of the distinguished American Masonic historian Ossian Lang, who attributes a Rosicrucian origin to the Royal Society—the Premier Scientific Society of the world—as well as to the Masonic Fraternity. In his report to the Grand Lodge of the State of New York, 1918, Brother Lang writes:

"Gould, to whose faithful labors we shall ever be indebted for the gathering together of a vast amount of valuable material relating to the development of our Fraternity, found that there is practical unanimity among serious historians to the effect that 'Freemasonry, as it emerged from the crucible in 1723, was the product of many evolutionary changes, consummated for the most part in the six years during which the craft had been ruled by a central authority.' We shall agree to this, with one rather important reservation: The changes that were wrought between 1717

and 1723 did not spring from a desire to create something altogether new, but rather to restore what was believed to have been the true character of the Fraternity in the past; hence an earlier order was assumed and served as a model for the 'many evolutionary changes.' . . . We must assume that the learned Brethren who directed the inner affairs of the Fraternity, were convinced that Freemasonry was in no wise derived from operative Masonry, but that the 'Mystery' had come down through the ages by way of quite a different channel."

Albert Pike—clarum et venerabile nomen—is convinced of the Rosicrucian origin of Freemasonry, and says that the very ritual makes it clear. "Men who were adepts in the Hermetic philosophy," he states, "made the ceremonials of the blue depths." Ossian Lang confirms the impression of the Illustrious Brother in these words:

"My own investigations have verified Albert Pike's conclusions. In fact, I would greatly extend the list of symbols, adding to them symbols which are to be found among the true Brethren of the Rosy Cross, with this result:

"1. Purely Rosy Cross Symbols:*—Jacob's ladder; rough and perfect Ashlar; Sun, Moon, and Master of the Lodge; flaming star; three Grand Masters; three columns; two pillars; circle between parallel lines; point within a circle; sacred delta (triangle); oblong; three, five, and seven steps.

"2. Symbols which Operative Gild and Brethren of the Rosy Cross had in Common:—Square; compasses; level; plumb; trowel; bee-hive; hour glass; cassia.

"3. Purely Masonic Symbols:—Three windows; twenty-four-inch gauge; gavel; trestle board; tessellated border.

"The first and second lists might have been extended.

*Or Rosy Cross and Hermetic combined, or Alchemist symbols.

We hope to have given enough, however, to suggest the indebtedness of Freemasonry to the Rosy Cross.

"The choice of two explanations is offered. One is that implied in the quotation we have given from the *London Daily Journal* in 1730, which would have us conclude that that 'the English Free-Masons (asham'd of their true origin)' imported Rosy Cross symbols and ceremonials into the system of the Fraternity. The other is founded on the quoted passage from the 'Defence,' which tells in so many words that Freemasonry had come down the ages through the Fraternity of the Rosy Cross, that much had been lost on the way which the Grand Lodge of England sought to restore in its proper place. In other words, following the former allegation, the Grand Lodge **adopted** the Brethren of the Rosy Cross as fore-fathers; following the latter declaration, the Brethren of the Rosy Cross **were** the true fore-runners.

"There is no reason for assuming that the Alchemists were the originators of the symbols referred to in the foregoing list. In fact, the Rosy Cross **were** the true fore-runners."

How the Rosicrucians came to adopt the Operative Lodges, Brother Lang tells us:

"At the beginning of the seventeenth century, through the influence of Robert Fludd (1574-1671), the Fraternity of the Rosy Cross arose in Great Britain. This Fraternity represented the mystic portion of the Alchemists whose practices they followed. 'Heresy' had been no safer under the Protestant 'Bloody Bess' than it had been in Pre-Reformation times; the only difference being in the kind of 'heresy' for which men might be burned by the executioner. That, together with the predilection for symbols having to do with house and temple building, no doubt accounts for the appearance of the names of reputed Rosicrucians in the membership lists of the operative gild of Masons.

The Alchemists of an earlier day are supposed to have also been identified with this particular gild. The inference is that they formed occasional Lodges of their own and are the 'secret brotherhood' in the bosom of the Masons' Company referred to in my reports for 1916 and 1917. This would account for the presence among the 'Accepted' Masons of Elias Ashmole, Sir Robert Moray, Dr. Thomas Wharton, Sir George Wharton, William Oughtred, Dr. John Hewitt, the astronomer and astrologist, William Lily and Sir Christopher Wren, all of them distinguished scientists interested in the Rosy Cross programme. . . .

"This leads me to advance a conclusion for which I hope to have prepared the ground. I believe that the Royal Society and Freemasonry both sprang from the same source, or sources." . . .

"The writings of Fludd and Frisius formulated for Great Britain a body of Rosy Cross tenets differing in essential points from the teachings of the Rosicrucians of Continental Europe. English and Scottish Alchemists followed Fludd and Frisius. Their attempts to translate the plans of these leaders into practice appear to have induced some of them to form occasional Lodges, either independently under the designation of Freemasons—the name of Rosicrucian having fallen into disrepute—or in the bosom of Masonic craft gilds, as a separate 'secret brotherhood' of Accepted Freemasons."

We have then a number of substantial authorities agreed that Freemasonry—in the modern sense—owes its origin to the Brethren of the Rosy Cross. It is perhaps permissible to speculate upon the subject that lay behind all this. Perhaps the intention was to use Freemasonry as a sort of Congregation of the Outer from which recruits could be selected to share in the Mysteries. If such it was, then it must be confessed that the attempt was a failure. With the advent in 1721 of the Duke of Montagu, the rank and fashion of England besieged the doors of the

lodges—it became and remained a fashionable fad. It spread over Europe—over the world, and although it contains to-day many good men and true, yet the proportion of snobs and politicians who followed His Grace of Montagu into the craft still remains as great as ever—till we are tempted to cry with the Prophet Ezekiel: “Son of Man, can these dry bones live?”

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found.

No. 1—White Robes—(4) White surplices were worn by all members present in conferring the Third degree in United Service Lodge No. 24, Esquimalt, British Columbia. This Lodge was composed of members of the Imperial Army and Royal Navy until the Fleet changes took place in Fisher's time. In its early days, it had a few civilians, but was essentially a service Lodge, and was my own Mother Lodge.

C. Ensor Sharp.

No. 5—Goat—(4) In reference to the reply by W. R. A. (p. 89), may I point out that notwithstanding the acknowledged erudition of the Italian commentator Scaliger, to whom he attributes the assertion that Azazel is the “Hebrew for the goat,” that assertion (by whomsoever made) is not correct. The Hebrew words for a goat are seven or eight in number, but Azazel is not one of them. Azazel in fact is the name of a demon or goblin which was believed to haunt the wilderness. According to the Book of Enoch (x., 6) he was one of the fallen angels of Gen. vi., 2, condemned to inhabit a desert called Dudael, of which nothing is known. What is said in the Bible (Lev. xvi., 8, etc.) about Azazel is that the “scapegoat” was to be devoted as an offering to him on the Day of Atonement.

As regards the main point of the query raised by M. K., the only link associating a goat with Pan and with Satan (as popularly depicted) is the possession of capric horns.

This may perhaps have given origin to the formerly common belief that the goat was somehow connected with our Masonic ceremonies.

W. W. C. C.

No. 10—Master's Hat—(5) The Master in the older of the two Lodges at Nanaimo, British Columbia, always, in my time, wore a silk hat.

C. Ensor Sharp.

No. 12—Deacons' Jewels—(5) The Jewel of a Deacon under the English Constitution, is now a "Dove and olive branch," but from the 1st Book of Constitutions published in 1815, till 1883, it was the "Dove" only, although Grand Deacons and Provincial Grand Deacons had the Dove and olive branch from 1815.

Although Deacons were not in general vogue before the Union, and although they are, I believe, not mentioned in the Rituals of the 18th Century, the following are references to them: Deacons were mentioned in the Minutes of Royal Oak Lodge, Chester, December, 1743, and were regularly appointed till 1758, when they appear to have been superseded by Senior and Junior Stewards, and although the Master nominated the Deacons, there is no mention of them at the Installation Meeting on Dec. 27th, 1758, or afterwards. There is a reference to them in the Industry Lodge, now No. 48, Gateshead, in 1734, where they are described as a Senior Deacon, or Steward, and a Junior Deacon, or Steward.

Alfred Gates.

No. 21.—Lodge—(24) Lodge is probably derived through the French "*loge*," from mediaeval Latin "*laubia*" or "*lobia*" (whence the word "lobby"). It is of Teuton origin connected with the modern German "*laube*."

C. Ensor Sharp.

No. 23—Free—(42) The use of this word dates back to about 1350 apparently. Steinbrenner (Origin and Early History of Freemasonry, p. 110) states that in a statute passed in England in 1350, the wages of a Master Free Mason are fixed at 4 pence, and of other Masons at 3 pence.

The original French text of the statute is "Mestre de franche-peer." Steinbrenner says: "Here, the word Freemason evidently signifies a free-stone mason—one who works in free-stone (Fr. franche peer, i.e., franche-pierre), as distinguished from the **rough** mason, who merely built walls of rough, unhewn stone." Ten years later (1360), "free" has the same meaning, for a statute of that date ordains that "every mason shall finish his work, be it of free-stone or of rough-stone (French text: de franche-pere ou de gross-pere). In his "Concise History of Freemasonry," Bro. R. F. Gould states: "The formation of a wonderful society, occasioned by a combination of masons undertaking not to work without an advance of wages, when summoned from several counties by writs of Edward III., to rebuild and enlarge Windsor Castle, under the direction of William of Wykeham, has been placed at the same date (1375). It is said also that these masons agreed on certain signs and tokens by which they might know one another, and render mutual assistance against impressment; and further agreed not to work unless **free** and on their own terms. Hence they called themselves **Free-Masons**."

C. N. P.

No. 38—Letters on Mark K-S—(87) The following are fancy renderings:—

Reading forwards:

He that was slain soared to kindred spirits. .

Hidden things we solemnly swear to keep secret.

Reading backwards:

Safely keep this sacred secret within thy heart.

Mixed:

Knights Templar should secretly search the hidden word.

I cannot tell you the origin of these fancy readings, but I have heard them at different times.

Kenneth R. Thomson.

No. 39—Star and Garter—(87) Although the phrase "Star and Garter" is used in the United States and Canada, I find (on reference to three different "workings") that the word "Star" has come to be omitted in English Lodges.

L. A.

There is no "Order of the Star and Garter," nor does the English ritual assert that there is (or ever has been) such an Order, though I have been told that the phrase does occur in some American and other rituals. An "Order of the Star" was founded by King John of France in 1350, as a rival to the English "Order of the Garter" which then had been recently instituted by Edward III. But the reference in Masonic rituals may be merely to a star and garter as prominent details in the insignia of that English Order—the oldest and still most illustrious Order of British chivalry—which consists of the King of England, the Prince of Wales, and twenty-four other noblemen, or foreign royalties. If it be asked why the Masonic badge is more honorable than such a coveted distinction, the answer is that whilst knightly Orders were held by men of a social class distinguished for its aristocratic disdain of workers, the other is an emblem of labour—honest work, manual or mental,—for the sake and welfare of others. Vide "Builder" November, 1918.

W. W. C. C.

No. 40—Names of Pillars—(87) The line at the foot of page 86, Vol. I, is out of place owing to a printer's error; it should be at the foot of page 87.

Editor.

The earliest reference to names in the first and second degrees is to be found inscribed upon the cuneiform tablets at the British Museum. These were found in Babylonia, and are of a date some 4000 to 5000 B.C. They give particulars of a Temple of Ea at Eridu, now Abu Sharim. This was built on the borders of the Persian Gulf, but is now some 100 miles inland, the waters having receded; in this way the date of the erection may be estimated. At the porch way, which is still in existence, may be seen the bases of two pillars; the one was named Tammuz, and the other

Giz-Zida, which, translated, mean the firm tree and the strong tree. These correspond so nearly with the meanings given in our Ritual, that it is permissible to conclude they were the originals of B. and J., the names being altered to suit the change of language. On other tablets are to be found the history of T. C., together with that of his father, two wives, three sons and a daughter. The penalty of the Installed Master is also there, and other matters that appear to show that the signs, etc., now in use, were also in vogue in those far-off days, and that they formed part of the religious ceremonies of the times. Some very important tablets have now been translated, which, I am informed, will not be published for two years. So soon as they appear, we may have to change our opinion as to the origin of Freemasonry—and other things. A. Cadbury Jones.

No. 47—Working Tools—(105) The Working Tools are the same in all English-speaking jurisdictions, with the exception of the United States. England, Scotland, Ireland, Canada, Australia and New Zealand all have the same Working Tools, that is to say, three in each of the first three degrees. In the U. S. A., the chisel is omitted in the First Degree, and in the Third Degree, the Working Tools are said to be all the tools of the Operative Mason, especially the Trowel, which is the only one mentioned by name. In France, the Working Tools of an Entered Apprentice are the Mallet and the Chisel. Editor.

No. 48—Formation of Grand Lodges—(119) The first thing to bear in mind in replying to this query is the fact that in English-speaking countries, the Grand Lodges do not recognize the degrees of the Ancient and Accepted Scottish Rite, that is to say, the degrees under the jurisdiction of the various Supreme Councils. Members of the Grand Lodges are not forbidden from taking the degrees of the Scottish Rite, but they are not in any way recognized. Further, in these countries, the Supreme Councils claim no power over the three degrees of the Craft.

It follows, therefore, that to organize a Grand Lodge in a country where the Craft degrees are already under a Supreme Council, can be done independently of the Supreme Council, and the legality of such a Grand Lodge does not depend, in any way, on its recognition by the Supreme Council. It is doubtful, however, whether such a Grand Lodge would be recognized by the existing Grand Lodges, because the members would have obtained their degrees from an authority which is not recognized as competent to confer the Craft degrees.

The first Grand Lodge formed in England in 1717 was organized by four Lodges in London meeting together in that year. This system has been followed in other countries, and when the Lodges in any State or country have wished to constitute a Grand Lodge, three or more have met together for that purpose. If it is agreed to constitute a new Grand Lodge, the Lodges return their Warrants to the Grand Lodges from which they derived them, and receive new ones from the newly-formed Grand Lodge.

Each Grand Lodge is independent, and it is generally recognized that there can only be one Grand Lodge in any country, state or province. L. A.

No. 49—Chain Tassels—(119) The Operative Masons tied their aprons with a string round the waist, allowing the ends of the string to hang down. When the Speculative art replaced the Operative trade, fancy tassels were introduced to ornament the ends of the strings. Finally, a waistband was made as part of the apron, and the strings were done away with, but a relic of these strings still remains in the fancy tassels which hang down from underneath the flap. Editor.

No. 50—Long Aprons—(119) These are still worn in Kilwinning Lodge No. 0, Scotland, and in a few of the older Lodges under that jurisdiction. The Grand Lodge of Scotland allows the old Lodges which used to wear them to continue. They are decorated with the usual ribbon and emblems. Scotia.

No. 51—London Rank—(119) All Lodges which are held within ten miles of Freemasons' Hall, London, are London Lodges, and these are not in any Masonic Province, but come directly under the rule of the Grand Lodge. As members of these Lodges cannot obtain the rank and privileges of Officers of Provincial Grand Lodges, a certain number in each year are given the designation of "London Rank." The following is an extract from the Constitutions of the United Grand Lodge of England: "The Grand Master may confer on Past Masters of London Lodges, to a number not exceeding two hundred and sixty-three in any one year, the right to wear during the Grand Master's pleasure a distinctive jewel, collar and apron, with the designation of 'London Rank.' Such rank shall be equivalent to Provincial or District Grand Rank in Provincial or District Grand Lodges." Editor.

NOTES.

The Allied Degrees—The Grand Council of the Allied Masonic Degrees in England has authority over a number of side degrees which formerly were conferred in different parts of the country without any ruling body. The degrees conferred by Councils under this governing body are:

St. Lawrence the Martyr.

Knight of Constantinople.

Grand Tyler of King Solomon.

Secret Monitor.

Red Cross of Babylon.

Grand High Priest.

All the ordinary work of the Council, and the installation of the Officers are carried out in the degree of St. Lawrence. A candidate for any of the degrees must be a Mark Master Mason, in addition to which, a candidate for the Red Cross of Babylon must be a Royal Arch Mason, and no Mason can be admitted to the Order of Grand High Priest unless he be an installed Principal of a Royal Arch Chapter.

The degree of Grand Tyler of King Solomon is also known as Elect of 27, and is very similar to both the degrees of Select Master and Intimate Secretary (6°). The Secret Monitor is also conferred in England under the Grand Conclave of the Order of the Secret Monitor, which has authority over three distinct degrees. The Red Cross of Babylon is very similar to, and obviously identical in origin with the Order of the Red Cross, which is conferred as a preliminary to the Order of Knight Templar in Scotland, Ireland and America, as well as Knight of the Sword or of the East (15°). The Order of High Priesthood is conferred on Masons who have been installed in the chair of High Priest in a Royal Arch Chapter; in Scotland, there is a separate governing body conferring this degree, while in the United States, it is under the jurisdiction of the Grand Chapters of Royal Arch Masons of the various States, and is usually conferred once a year at the sessions of the Grand Chapters.

In addition to the above degrees, there are about forty others over which the Grand Council of the Allied degrees has authority, but they are only conferred in one Council in the north of England. Formerly, these degrees were conferred in Scotland and the north of England.

In Scotland, there is also a Grand Council of the Allied Masonic Degrees, but the Councils under its authority only confer the first four of the six degrees mentioned above, for in this country there is an independent governing body for the Order of High Priesthood, and the Red Cross Degree is under the jurisdiction of the Grand Chapter of Royal Arch Masons.

In the United States, a similar organization exists, entitled the Sovereign College of Allied Masonic and Christian Degrees for America. This has authority over the following degrees:

Ark Mariner, or Ark and Dove.
Secret Monitor.

Mason Elect of the 27 of Hiram, or Grand Tyler of King Solomon.

Red Cross of Babylon, or Babylonish Pass of Daniel.

Knight of Constantinople.

Holy and Blessed Order of Wisdom, or Knight Priest of the Holy Sepulchre (Knight Templar Priest).

Grand Trinitarian Knight of St. John the Evangelist.

St. Lawrence the Martyr.

Mediterranean Pass.

Mark Man.

Knight of the Holy Cross.

Knight of Rome.

Knight of Three Kings.

Knight of the Holy Virgin Mary.

Order of Priesthood.

Some of these fifteen degrees are also conferred in the United States under authorities independent of the Sovereign College. As has already been mentioned, the Order of Priesthood is conferred by the various Grand Chapters; the Red Cross of Babylon is practically identical with the Order of the Red Cross conferred in a Knight Templar Commandery; the Mediterranean Pass is also conferred in a Commandery preliminary to the Order of Knight of Malta; Mark Man is a portion of the degree of Mark Master Mason. In the United States, there is also a separate organization conferring the Secret Monitor or "Trading Degree" on Master Masons, and the following degrees have been conferred by a governing authority known as the Council of the Trinity:

Knight of the Christian Mark, and Guard of the Conclave.

Knight of the Holy Sepulchre (also conferred after the Red Cross of Constantine).

Holy and Thrice Illustrious Order of the Cross.

These are all of a Christian nature, and were conferred on Knights Templar.

Under the jurisdiction of the Sovereign College, all the ordinary work, and the installation of the Officers are carried out in a Lodge of Ark Mariners.

The Sovereign College is composed of Officers and Sovereign Fellows, some of whom are elected for life. It claims power to confer the following Academic Degrees, although none of these have now been conferred for some years:

Doctor of Universal Masonry.

Doctor in Masonic Law.

Doctor in Masonic Letters.

Doctor in Masonic Theology.

In addition, the corresponding degrees of Bachelor were sometimes conferred.

Spirit and Matter—The following notes refer to the Sacraments and Holy Orders mentioned in Vol. I., p. 19.

The Church, in recognizing 7 Sacraments, always has allowed superiority to Baptism and the Eucharist as Sacraments of the Gospel, personally instituted by our Lord. When a tendency was shown at the Reformation to criticise the "7," for a long time Baptism, Penance and the Eucharist were classed apart, for the reason that they were considered necessary for all people, the other 4, (which were Confirmation, Matrimony, Holy Orders and Unction) ranked lower, because not all people have to be Confirmed, Married, in Holy Orders, or Anointed.

The 3 higher degrees in Holy Orders were the Bishops, Priests, and Deacons. The 5 lesser degrees were Subdeacon, Acolyte, Exorcist, Reader, Doorkeeper, and at one time was added "Widows" or "Deaconesses."

C. Ensor Sharp.

